

Vol. 21, no. 1

JULY, 1906.

The World's Advance-Thought AND THE Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

Entered at the Post-Office at Portland, Ogn., as Second Class matter

HEREIN IS PEACE AND SAFETY!

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass	3:28 p. m.
Baltimore, Md	3:08 p. m.
Burlington, Vt	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

THINK LOVE.

ALICE ESKEL.

YOUR thought is a house: It is an atmosphere
In which like spirits seek to live their lives.
Thought is a magnet that draws unto itself
Like elements, that give it strength and growth.
Think love and to thee flows Love's mighty power,
Angelic Wisdom from the hosts of Light.
Think not 'gainst Love if thou wouldst happy be,
For hate enslaves, while Love alone makes free.

ALL WHO DESIRE TO MAKE THE WORLD BETTER AND HAPPIER

SHOULD OBTAIN

"THE HERALD OF THE GOLDEN AGE

Edited by Sidney H. Beard. An illustrated quarterly
Price three pence. Published by

THE ORDER OF THE GOLDEN AGE,

Paignton, England.

Circulates in thirty-eight countries, Price 50 cents, per
annum, (Post paid). Sample copies 10 cents
Founded to proclaim a Message of Peace and Happiness.
Health and Purity, Life and Power.

THE WORLD'S ADVANCE-THOUGHT FREE READING ROOM.

Our Free Reading Room at 193 Sixth street,
is open to all, from 9 a. m. to 5 p. m. It con-
tains most of the leading publications in the
New Thought.

We extend a cordial invitation to both the
citizens of Portland and strangers in the city
to avail themselves of this opportunity to en-
lighten their minds in regard to the new re-
formatory movements of the day.

THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

July, 1906.

PORTLAND, OREGON.

Vol. XXI, No. 1— New Series.

THE WORLD'S ADVANCE-THOUGHT.

Individualize in Tune with the Infinite.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

TERMS OF SUBSCRIPTION:

Per year, to any part of the United States, one dollar;
" " " " British Empire, six shillings.
Remit to Lucy A. Mallory, 193 Sixth St., Portland, Oregon

| Written for The World's Advance-Thought. |

THE DIVINE PLAN.

ALICE ESKEL.

The Clock of the Eternities has struck the Eleventh hour of the Old Civilization! The Scroll of the Old is to be wound up, and the Scroll of the New is to be unwound!

LIKE unto the scroll from which the Hebrew Reads the Law (on which is writ Creation's History, from chaotic night to the day When God's Most Holy Temple stood complete On Zion's Mount) unwinds the Plan Divine— Each Cycle rolling up the text that is read And unfolding that to come: all complete Hidden within the scroll—the Past wound up, The Future to unwind. The Infinite Phonograph now sings the low, sweet prelude To wondrous truths the Future holds in store— The grand symphony of Love Celestial, The Healing Song the Ages have composed, The music of whose living notes shall break The flinty shell that keeps the human heart To self and to the woes and darker things Of earth; and from that pent-up heart shall flow Glad streams of Life Immortal, to bind all In Unity, to Heaven and to each other.

THE WORLD'S ADVANCE-THOUGHT.

This is the twenty-first birthday of The World's Advance-Thought. Wonderful has been the change wrought in thought since it started on its lone way twenty-one years ago. At that time the Spiritualists were the only "New Thought" people and their's the only "New Thought" literature; but now that literature exceeds that of the Orthodox.

The World's Advance-Thought has lived to see advance-thought represented by thousands

of organizations of different names, and literature enough to supply every individual in the world. And yet some of it is still advance-thought, for until the Truth is lived it is still advance-thought, and The World's Advance-Thought will still be just ahead blazing the way for Truth.

"WHAT SHALL WE DO?"

"What shall we do in this the greatest Crisis in the world's history?"

Join Whole-World Soul Communion, which takes place on the 27th of each month. Turn from the old and corrupt life, in thought, feeling, speech, action and diet. Reject soul-dwarfing greed and narrow-grooved creed and dogma, and align your life in harmony with all that is New and True and Good. Follow the honest and sincere convictions of your own soul. Think right thoughts. Aspire and pray that Light may come if the Old clings, and blinds the sight to the Better Way, for the World Cleansing Storm of this closing Cycle will be

* * * "but the ruin of the bad—
The wasting of the wrong and ill;
Whate'er of good the Old Time had
Is living still!

"I looked: aside the dust-cloud rolled;
The Waster seemed the Builder too;
Up springing from the ruined Old
I saw the New!

"Take heart!—the Waster builds again,—
A charmed life old Goodness hath;
The tares may perish—but the grain
Is not for death."

*

*

The Old Civilization was wedded to uniformity. It worshiped the few original thinkers, in all lines of thought, as Gods,—when they were "dead,"—but stoned and reviled them while alive in physical bodies. Uniformity and conformity is death to originality. The personality conforms; the individuality (the spirit) originates. To bring the originality of the spirit uppermost is coming into tune with the Infinite.

All articles not signed are by Lucy A. Mallory.

ORGANIZED INTELLIGENCE.

The Universe is organized, individual, spiritual intelligence. The permanent organization is the spirit. All else connected with the spirit is but temporary, and all its outward manifestations serve but as temporary garments through which the spirit manifests on certain planes of existence for its education in special experiences of life.

The spirit world is man's interior or mental-spiritual realm of intelligence; the physical world is its counterpart on the external plane of intelligence; and the two are related as thought is related to action—the thought being the primary cause, and the physical action the effect.

Whatever man cultivates in his mental-spiritual being, he creates in his spirit world, and sooner or later materializes in physical life.

No one is anxious to be swallowed up by "blind force" or a "formless God-power" and lose his identity. Wherever people are living, whether as incarnate or discarnate spirits, they are, to the best of their ability, striving to individualize in tune with the Infinite.

And if Nature, in all her endless variety of forms, teaches us any lesson at all, it is that individuality is the most positive, persistent and widespread manifestation of life in all her forms and forces.

All spheres of life throughout the boundless Universe are spheres of individualized intelligence, operating to become more and more conscious.

The God who creates is the feminine-masculine, interblending power of intelligence, in evidence in all forms and forces. Yes; in all forces also, for all forces are organized (spiritually) and are intelligent, for unless you construct a material machine that operates in harmony with the intelligence of electricity, for instance, that force cannot operate intelligently. And the masculine and feminine must blend in electricity in order for it to manifest.

In physical existence there are various gradations of intelligence. The original thinkers are few and far between. Most people are but echoes of the thoughts of these thinkers. You may go to a phonograph and hear repeated the sayings of a Shakespeare, the songs of a Patti, and the thought-gems of the geniuses of the ages. The phonograph is a medium for the transmission of this high order of intelligence,

and yet it is but an automatic, organized machine made of common metal, wood, etc. No one would call it, or that which manifests through it, a manifestation of "blind force" or of a "formless God-power." Organized intelligence created it and organized intelligence manifests through it.

Now the manifestations of organized intelligence on this crude, material plane of life, are merely symbolical of what is done on the spiritual plane of existence. The life we realize here is but a very restricted effect of the boundless plane of causes.

A CHANGE OF HEART.

The Heart of the world pulsates and throbs as the heart of man, and, as in him, the Soul Force is the cause of its actions and unites it indissolubly to other worlds.

It is the seat of the affections, the Central Heart of Celestial Being, that sustains and governs worlds. As the prophet of old has said: "Out of the heart are all the issues of Life."

When man's heart is stirred by hatred his actions become destructive, and then the Heart of the planet responds and sends out the impulses from the Center that rend the earth with cyclones, earthquakes, etc. The ebb and flow of the tides are the planet's heart-throbs, and the great disturbances of the rivers and seas are due to the agitation of the planet's Heart which affects the circulation just as it does in man.

All recent agitations denote "a change of heart," and when the Center changes, the circumference can no longer abide in the Old Order of things.

From the Central Heart of Being,
From the sight of the All-Seeing,
Come I to the outer world—
Through the Central Force of Feeling
Grander Light and Life revealing,
With Love's Truth-Flag unfurled!

Whirling with Celestial Forces,
Watching planets in their courses
I inmost Wisdom gained!
Know that Life is Force unending,
And that all mankind ascending
By angel hosts are trained!

Not by strife, in sense remaining,
Earthly man is Godship gaining,—
Not by gold and not by lust,
But by Inner Soul evolving,
And Life's inmost problems solving,
Gods are grown from out the dust!

KEY THOUGHTS.

LUCY A. MALLORY.

The more appreciative you are the wiser you become.

The senses, untrained by the reason of the individual, are not safe guides.

A spiritual truth is always a "superstition" to the spiritually ignorant and blind.

The undeveloped spirit is the slave of Nature; Nature obeys the perfected soul.

The corruption that is not transformed to higher uses becomes a menace and a danger to existence.

The physical eye and ear do not see and hear. They are seen and heard through. When the spiritual eye is busy at another point, the physical eye does not see.

What is needed now is a greater expansion of consciousness. This must come. Consciousness grows through experiences and often very disagreeable experiences, but grow it must.

One living at peace and in love with all forms of Life—including animals and, so-called, "inanimate" things—will never be overtaken by calamities—he will be too far in advance.

The soul is its own judge and executioner. The Judgment of a civilization, at the end of a Cycle, is by the enlightened Wisdom of humanity sitting enthroned in their own minds.

You will never have a permanent "good time" until you are good. The times will always be "good" and "bad" until you yourself are good; then the times will be what you will to have them.

What men call "evil" is the spiritual soil of Being. Everything good must outgrow or break through the soil into the Light of Perfection. The soil should be under our feet, not put in the mind to stifle the blossoms of good.

As in Nature's fields all new growths must commence from the naked soil and grow upward, so it is with a New Cycle of Truth—the planetary field is swept clean of the Old, that the New may be planted, grow, and bring forth increase.

The Voice of Conscience is God (the voice of the spirit) speaking in the soul. Few heed it, because most are listening to the babel-voices of the senses. The denial of the Voice of Conscience is the denial of Deity. Which-ever voice is most insistent in the being governs the life.

Bull fighting the seed—bomb throwing, the fruit.

Your ideal must always be ahead of its realization.

Love!—this is the Truth that sets you free! Be no longer imprisoned in its shadow—hate!

That which is about to happen will awaken the best and noblest in human beings all over the world.

True contentment comes from being satisfied with one's self, because the life is lived in harmony with Divine Law.

Those who have reformed themselves do reform their neighbors without making any effort in that direction.

The power you possess to transform disease, disaster and death into harmonious purposes depends upon the depth of your love and the height of your life.

It is the attitude one assumes toward anything that makes it a blessing or a curse. A disagreeable experience is rendered doubly so by a disagreeable attitude toward it.

The materialist says: "We want the real; we have no use for the ideal. But reality (in the materialistic sense) is but the materialization of the ideal. Nature always evolves from no-thing to some-thing.

We people our spiritual sphere with our thoughts, and these—like good or bad children—become our blessings or curses. It is not going somewhere, but continuously thinking the right thoughts that constitutes the individual's Heaven.

"What shall we do with noxious insects and wild beasts but kill them?" Kill the wild beasts and noxious insects in your minds first and then you will see how "God works in a mysterious way his wonders to perform," and the noxious insects and wild beasts will disappear.

The Power of Life does not need our prayers, but we need to get into harmony with its living expressions by kindness and nobility of character. A glad welcome to all forms of life is a welcome to God—who is Love and Life and Light and Liberty of Being. A sour disposition can never make effective the most earnest kind of prayer. A sweet disposition is a continuous loving prayer and its own answer. Kindness is ever its own reward; cruelty, its own punishment.

THE WORLD'S ADVANCE-THOUGHT.

PROPHETIC FOR 1906!

Seek Divine Wisdom and out of the Chaos of Being you will bring Divine Order.

The present year, 1906, will witness a marvelous advance in the upward and onward progress of the world. It will be like the advent of Springtime, in which everything blossoms into beauty rapidly.

Grand thoughts will be impressed upon receptive minds among all nations and will be speedily acted upon.

As the New advances the Old will recede, and the True and Good will be generally accepted by humanity.

It will be an unusually favorable period for psychic unfoldment, and sensitiveness to spiritual energies will become widespread.

Spiritual marvels will multiply, and the transformation of the world to peace and harmony will make great strides.

Let all faithful workers for the attainment of the New Consciousness rejoice with exceeding great joy, for all good desires will receive satisfaction.

All that appears inharmonious on the surface will ultimately work together for good.

THEY HAVE BEEN FULFILLED.

The following message was received by the editor of The World's Advance-Thought in the infancy of the Whole-World Soul Communion movement:

"Through the power of Whole-World Soul Communion the heart of the world shall throb with new pulsation and all mankind be brought into closer sympathy with each other and the God Principle that controls the Universe."

"The following message was written between two slates by invisible means:

"The World's Advance-Thought is bound to be a success. It was started by the angels, and will be sustained by both angels and mortals until its power shall be felt in all the land, until the voice of the Avant-Courier shall be heard around the world, and all shall be advanced in a knowledge of the Truth."

Both of the above messages were published in The World's Advance-Thought, of September, 1888.

Humanity must live up to that which it desires. If it desires Justice, Virtue, Beauty, Peace, Purity, Honesty, Love and Wisdom, its members must live pure, honest, loving, wise lives.

"KNOW THYSELF."

Submission to the chaotic state of cyclones, earthquakes, etc., is the outgrowth of ignorant negation and materialism. In all the march of progress throughout the ages man has learned to conquer the forces of Nature and has brought harmony out of chaos. But now he must learn to conquer himself; only through self-conquest will cyclones, earthquakes and other destructive happenings cease. For external Nature obeys ever the Internal (spiritual) Nature of man harmonized.

Know then thyself; presume not God to scan, The proper study of mankind is man.—Pope.

If "I and my Father are One," and "the Kingdom of Heaven is within you," one can only realize Deity in degree that he seeks to know himself. The Savior is, therefore, within you—Purified Life itself.

"Nearer is He than breathing
Nearer than hands or feet."

Poets and spiritual teachers always agree as to Truth. They are both connoisseurs of its gems. It is only the common run of people who insist that paste prejudices, opinions and dogmas are the radiant diamonds of Truth itself. Truth is the spiritual life—the innermost life of one's being; Truth's shadow—the external and material—is what animal men worship as the real.

"Death is the last enemy to be destroyed," for death and the fear of death stands in the way of the progress of the race.

When we live for Life—happy, joyous, loving life—death will "lose its sting." We will know that there is no death.

Now we live for death. The child is taught to prepare for death as soon as it can talk. We say, "life is but a passing shadow;" "it does not matter, for tomorrow we die," etc. Thus we are always expecting death.

But, here and there, are some who know that there is no death—no loss of individual consciousness. Forms change, but the I Am is. Life is; nothing can annihilate that which is. Live for more consciousness of Life as the moments come and go.

There is a French proverb that says: "When loves flies from the heart, it merely settles on the lips." So it might be said that when religion flies from the life of the people, they always make strenuous efforts to teach it by word of mouth in the schools.

WHAT IS RELIGION?

Mrs. Mattie Grupp, pastor of the Unity Spiritual Society, of Spokane, Wash., speaking on the question, "What is Religion," said in part:

"True religion is not a religion of love, but it is love itself. It needs no atoning blood of a Christ to bring it into being, for it is an ever potent principle in the human breast, and is ever pouring its life into its highest ideal, which is the omnipotent, omnipresent, omniscient principle of love.

"This infinite principle of love breathes out the sparks of divinity, which take upon themselves individuality and clothe themselves in form after form from the grosser to the higher, until they have passed through all the experiences of the form life. Through it all, the divinity, the love principle in man, which is the highest formal manifestation, draws him ever toward the perfect ideal.

"That ideal is not in any divinized human being who possesses all the attributes of selfishness and cruelty that lies in the nature of the unawakened soul, but as the flower turns toward the material sun so the God within man turns toward the perfect sun of love and draws him on in the spirit of the true religion, which is love.

"In all forms of discord, or viciousness and of cruelty, this love principle in man tries to express itself, but it is given a wrong direction by the gross or coarse matter of the form through which it is manifesting. These tendencies toward discord which the physical man expresses so often must be eliminated by the indwelling spirit.

"This is accomplished by the physical and mental suffering through which man passes until he has reached that fine stage where he responds readily to the touch of the great musician, his own soul, and vibrates only harmony."

Ellen Snow, one of the most unselfish and tireless workers in the cause of kindness to animals, has published a poem, entitled "The Treachery of Satan." It is a satire upon vivisection. It has received a great deal of deserved commendation from the press, and from all who have read it. It will do much to help abolish the vivisection horror. It is a handsome 51-page booklet for only 10 cents. Address: C. E. Peck, care of R. S. Peck & Co., 26 and 28 High street, Hartford, Conn.

WHAT I SAW IN THE SILENCE.

To the Editor of The World's Advance-Thought:

Entering into the Silence before going to bed, I had a most lovely vision of advanced spheres in spirit life, when, suddenly, without a moment's warning, I dropped from the sublime to the horrible. I was in a meat market examining the flesh through a microscope. All the meat was what is designated as "fresh meat"—veal, mutton, lamb, tenderloin, pieces to boil, roast, etc. It was all rotting, and the different kinds of filth that had been worked into it by handling it and from other causes was unspeakably sickening. The mere thought of the vision now causes nausea.

The most hardened flesh eater would certainly reject all flesh food if he would take but one glance at it through a microscope and would realize what he puts into his stomach.

I know, dear Mrs. Mallory, that your Vegetarianism is not advocated for health or its esthetic side, but for Justice to the tortured and murdered animals; and the average flesh eater will be blind to the rottenness of the food he eats and to the disease and death it gives him until his better nature awakens to do Justice to animals.

SYBIL CARMEN.

THE INTERNATIONAL PROGRESSIVE
THOUGHT LEAGUE.

The "Buffalo Illustrated Times," the leading daily newspaper of Buffalo, New York, contains a department in its Sunday editions devoted to a weekly review of the great work that the "International Progressive Thought League," of that city, is doing, which is edited by the President of the League, Elizabeth Marney Conner.

We highly appreciate Mrs. Conner's kindly notice of our work.

Our readers should become acquainted with this Society, which is in the front rank for progress. To show how it is appreciated in its home city, we need only quote the standing heading that the "Times" places under its name: "This already well known Society, founded on advanced lines of thought, which is making swift progress, is a Mecca for thinking people." Address the Secretary, Bell G. Lake, 1094 Main street, Buffalo, N. Y.

I always think the flowers can see us and know what we are thinking about.—George

A PROPHETIC SPIRIT MESSAGE.

"If the earth trembles, and is shaken by convulsions, if the elements are let loose and hosts are carried away by the whirlwind and cyclone, and if towns are destroyed and frightful calamities afflict mankind, even then the world should rejoice, for it is the Judgment, it is the glorification of good and victory for the liberation of humanity.

"The time has arrived for the commencement of the grand end. Already the elements have entered into combat, and the great catastrophes which have rent the earth will rend her again. I solemnly affirm that we are uniting to prepare the spark that will soon inflame the whole world. The bosom of the earth is being rent by active powers. Earth-bound spirits are in a state of unrest; and the luminous heights are melodious with the joy of the angels, who are happy and confident of victory. For the fertilizing Sun has triumphed over the darkness of earth, and the Mirror of Wisdom reflects the new-born principle of the **union of Heaven and Earth.**

"There comes a time when the voice of God speaks in thunder-tones to awaken man from his lethargy, to compel him to reflect by the force of terror. The voices of the earth have spoken in warning; the forces have shaken the world; and new forces are coming to it from on high.

"No, it is not yet finished. It will be necessary first to renew the earth, as well as the social world, and then harmony will be established.

"We repeat it: The time has come. New combinations are dispersing the atoms to re-assemble them in new conditions; the bowels of the earth are agitated, and mankind are already in the first pangs of agony, for the earth is in the birth throes of The New."—A prophetic spirit message, translated from "La Lumiere," Paris, France, in *The World's Advance-Thought* of April, 1887.

As we grow into life we unfold happiness, for permanent happiness is the very inmost core of life. Happiness, therefore, is not something to be chased after on the external plane, but can only be attained by rejecting the superficialities of life and realizing the inmost depths of one's own being. The Deity that inhabits the Kingdom within us is Happiness.

INTERNATIONAL ETHICAL EDUCATION SOCIETY.

In all our life-long experience we have never come across two more unselfish and sincere workers in the cause of kindness to all life than Mr. and Mrs. Irons (Mrs. Lydia A. Irons is the president-at-large of the International Ethical Educational Society). They are entirely unconscious of self in their efforts on behalf of better treatment of animals, and they are themselves living exemplars of what they are teaching. And this without the least thought of remuneration or any fame.

They have traveled for several months now in their van in all parts of Oregon and Washington, enduring without the least complaint the hardships connected with a trip over rough and mountainous roads, often axle deep in mud, and obliged to get off and scrape the wheels every fifty yards in order to go on.

And many a time these two faithful workers would come across some half-starved, neglected or abused animal and put themselves out of their way to hunt up some humane person to give it food and shelter.

No wonder their success in reaching people who have never thought of animals in a kindly sense is becoming phenomenal, for they have generated the Divine power in their own hearts and minds to which all yet living the undeveloped life must yield obedience.

The Morris Pratt Institute, Whitewater, Wis., the leading Spiritualist school in the United States, is winning new friends each year, and is rapidly forging to the front as one of the leading educational establishments of America. The annual meeting of the school association, recently held, was attended by leading Spiritualists, who were given a most favorable report of the success of the school, financially and otherwise, under the leadership of Moses and Mattie Hull. The school opens again in September. Send for the prospectus.

The Mental Science Convention was held, on June 28, 29, 30, 1906, at Bryn Mawr, Seattle, in the temporary Mental Science College building. Professor Knox and his co-workers are doing good work for the progress of Truth, and success is attending all their efforts.

The "Phrenological Era," monthly. Price 25 cents a year; 3 cents a copy. M. Tope, publisher and editor, Bowerston, Ohio.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

[Written for The Universal Republic.]
THE NEW SPIRITUAL DISPENSATION.

ALICE ESKEL.

EACH dispensation has its tragic Calvary—
The Way through Error's condemnation
Is marked by trials of agony supreme.
No forward step is made but thorns do pierce the brow;
And heavy sits the cross on shoulders bowed with care.
O, long has seemed this cruel, torturous Way
Through which the New Twin-Christ has marched the
path of Truth!
Not to a scaffold and to ignominious death,
But to that glory-height where Life doth sit enthroned!
Five Christs have been by Error's court condemned;
The sixth has come this judgment to reverse,
And overturn the persecutors of the good for aye!
Three times upon the Way the Life was overthrown
And death, in seeming triumph, laughed in scorn;
But every time the agonizing Christ arose,
Infilled anew from Endless Founts of Strength,
And bore the weighty cross—each step enduring death!
At last the height is reached, and 'tis the Throne of Grace!
The Executer of Judgment, swift as light,
Has changed the cross into the Immortal Crown,
In which doth dwell Supreme Celestial Power!
O, Error, no more shalt thou torment the Good and True!
No more shall they thy sins of Ignorance bear,
While foul corruption sits upon the throne as king,
And arrogates to self almighty power!
Now dawns the Sun Celestial, glorious, bright!
The Day has come! Hail the Supreme Light!
Wrong is o'erthrown! Welcome the Age of Light!

To realize our Immortal consciousness is to
realize life as eternally continuous, and power
to realize the Universe and all its wondrous
Wisdom and Love. No one has the faintest
conception of his Immortality who does not
realize the presence of good spirits. He who
denies the possibility of good spirits communi-
cating with mortals, only realizes his physical
consciousness—his gross body and five senses.

PRISON REFORM.

All the prison systems of the world, with
but very few exceptions, are medieval and
barbarous and best fitted to make the prison-
ers greater criminals, instead of respectable
citizens. The theory on which the prisons are
conducted is that of punishment—revenge!

Prisons should be under the management
of the best, purest and most intelligent of the
race—individuals trained in the very best
methods to uplift ignorant and debased men
and make them wiser and better.

But now we often find jails, penitentiaries
and reform schools under the control of men
as ignorant and criminal as those under their
charge. And while it may "take a thief to
catch a thief," a criminal overseer of criminals
is ever bound to be cruel and revengeful in
his methods, because he has not yet learned
to govern himself, and his criminal passions
are easiest aroused.

In the churches when a member of the con-
gregation needs strength in his weakness, he
asks the other members to pray for him—to
send him good thoughts—and they help him on
to his feet again. But no such help is given
to convicted criminals—in the thought of the
world they are "damned" forever, and the
people, in their ignorance, aid in creating all
the machinery that keeps them "damned."

A life convict in the Kansas State Peni-
tentiary, at Lansing, has written a most re-
markable book on the necessity of the refor-
mation of the present ignorant and brutal
methods of treating criminals. He advocates
education and manual training, and above all
that the prisoner's earnings should go to make
restitution to the party he has wronged. The
sum to be restituted not to exceed three thou-
sand dollars, so as not to discourage the pris-
oner with the hopelessness of his task.

We think that this suggestion should be
carried out. When the prisoner realizes the
great cost to himself of his crime, it is the
best lesson to him to cease from his wrong
doing.

The present society should be the last to
hold that "once a criminal always a criminal"

is true, in view of the criminal graft that ramifies through it from center to circumference. The intelligent, well educated grafters in society are the source and seed of the ignorant criminals. Until society itself is free from criminality, it will remain blind as to the right way to transform criminals to respectable citizens.

TRUE ARISTOCRATS.

The self-styled "aristocrats" are but the shadows of the real, golden-crowned aristocrats of the Spiritual Heavens. The former glory in parchment titles, filched in the first place from barbarian kings as rewards for pillage and murder. And they still show the unworthy origin of their patents of nobility, by considering the barbarous pastime of hunting to death innocent animals with packs of savage hounds a sport worthy of kings and nobles.

All the caste and race prejudices that keep the world in turmoil have originated with the parchment aristocracy, for a class of people who have not outgrown the practice of cruelty to animals, cultivate that ignorant pride and foolish vanity that is the source of all the silly ideas that create the I-am-holier-than-thou spirit in the world. And this inharmonious spirit tinctures the intercourse of the people of this great republic almost as much as it does the monarchies in which it originated.

The actual difference between people of different grades of society is not so much a difference of real sterling worth and goodness as it is a difference of veneers of culture and degrees of ownership of material possessions. But weighed in the balances of the truth—"As a man thinketh in his heart so is he," there is not much distinction of choice between man and man, for true heart-love is not due to station or wealth or the absence of these:

In time of dire necessity, such as the San Francisco earthquake-fire, real nobility is the only aristocracy that is honored and prized. How ridiculous at such a time appears all the silly prejudices of caste and race.

Mrs. Southern First Family thinks herself defiled if a negro rides in the same street car with her, but the same negro, as a cook or a waiter at her table, may with impunity impregnate the food, he serves to her, with his personal magnetism and she will eat it with perfect relish. If even but the shadow of a

man of lower caste falls on the food of a high caste Hindoo, he will not eat it. A black "mammy" may act as nurse to her child, but it immediately becomes taboo when the same black "mammy" travels in the same railroad car with her.

Analyze the silly prejudices that have been fostered by the Old Civilization and you will find that spiritual ignorance is at the bottom of them all.

Of far more importance than the color of their skin, their position in society, or the wealth our associates possess, is the color of their and our hearts and minds, and the riches of Love and Wisdom they contain, for, stripped of all else, these are the enduring things that constitute men and women the real aristocracy of Heaven and Earth, whose crowns shine brighter than those of earthly kings and whose titles are clearer than the noonday sun.

*
* *

Man himself is greatly responsible for his limitations. He refuses to open his mind to the influx of Divine Truth and thereby builds up a dam of ignorance in his being that keeps out the Truth that would make him free. Every man can have access to the accumulated Love and Wisdom that would guide and protect him if he would become sensitive enough to receive.

Every state of consciousness is a state of mind. "As a child I was happy with my childish things. Now in this very same world I am unhappy with all that heart can wish for of material things." The world has not changed, but I have changed my point of view of the world. The question is, What must I do mentally to build up a permanent state of happiness in my mind?

*
* *

"Murders, almost daily, drive citizens [of Chicago] to organize for protection of homes." Would that these citizens could see the connection between the thousands of animals murdered daily for food, in Chicago, and the murder of human beings. Society holds up its hands in holy horror at the criminals that its own depraved and vicious appetites and passions produce. If the citizens of Chicago do not want a harvest of murders, they should cease propagating the murder spirit.

VEGETARIANISM.

The influence of the Vegetarian Society—which meets in the parlors of The World's Advance-Thought, 193 Sixth street, the first Wednesday in each month—is growing rapidly. The meeting of the evening of June 6th was very interesting. The effect upon the spread of Vegetarianism of the exposure of the awful conditions existing in the slaughter houses of Chicago was the subject discussed.

The conclusion arrived at was that Vegetarians are not made so by selfish considerations of health. The disclosures made would set intelligent people to thinking, but they would not become real Vegetarians until they became so in consideration of Justice to animals. The flesh eater, who has no regard for the well-being of animals, is like the drunkard, who has no regard for his family and friends, but lets appetite control regardless of consequences to himself or others.

The disgusting and terrible details of existing conditions in the slaughter houses of Chicago are the natural outgrowth of a business founded upon murder, cruelty and brutality. In vain will men look for cleanliness, order, kindness, consideration, decency, the Golden Rule, in a business that embodies their very opposites.

That which has been exposed to the light in Chicago, takes place in every butcher shop and slaughter house the world over. A vile, murderous business can never be made clean and wholesome. It tends to the degradation of all engaged in it, and yet the unthinking public expects virtue to emanate from this iniquitous traffic. "Out of the heart are all the issues of life,"—and nothing good can come from hearts that have grown callous to all the finer feelings of human beings, and whose daily task is to do murder and prepare the unclean product of it for food.

In all this talk of the loathsome filth, disease and degradation of the slaughter houses, not a word has been mentioned about the cruelties and horrors practiced upon innocent animals—starved and frozen to death on the ranches in winter; dehorned, bruised and broken on ship and train; and subject to the most revolting treatment and obliged to witness the murder of their companions in the slaughter houses, etc. It is this that should be of first consideration, for these unspeakable cruelties generate a poison in the atmosphere that

creates the terrible Harvest that humanity is reaping.

It is up to decent society to refuse any longer to sustain the whole rotten business, by refusing to eat the product; else worse things will happen than the California earthquake-fire.

*
* *

One asks for an impossibility when he demands that discarnate spirits shall come to him, regardless of conditions, and prove their existence to him. As well ask that the sun be made to shine in a deep, underground mine. Man must become spiritually conscious to discern spiritual things. The mole in the earth represents one state of consciousness; the fish in the sea, another; the bird in the air, another. Each is conscious on its own plane of unfoldment. For the fish in the sea to be conscious of the life of the eagle, it must unfold to that plane of consciousness. The bird cannot be where the fish is and manifest life, and the reverse is also true.

*
* *

Vanity stands in the way of the unfoldment of the spiritual consciousness. One must clean the mind of all the useless worn out and worthless thoughts before the Wisdom of the spirit can enter into consciousness. Vanity, like slander, is an insidious poison that steals over the senses with fair and flattering words to lure the listener away to paths of falsity, bordered with delusions that present a fair appearance with no reality back of them. In assuming a greatness and a power that they do not possess, the vain clothe themselves with the shadows that blind them to real greatness and power.

*
* *

The Cause of Peace, thanks to the influence of the monthly Whole-World Soul Communion, is making rapid and substantial progress throughout the world. Within a year there has been secured the introduction of special study of International Arbitration in nearly one-third of the colleges and universities of the United States. "The undergraduate students have been led to the study of methods by which justice may be secured among nations without resort to war."

FROM DR. J. M. PEEBLES.

To the Editor of the Universal Republic:—

While The "World's Advance-Thought" is always good and uplifting in spirit, the last number was an exceptionally good one, advocating the present ministry of angels and spirits of differing qualities in converse with mortals, it encouraged and upheld—and does uphold—the great reforms of the age.

It is not all of a genuine Spiritualism that spirits high and low have access to earth, and communicate through vision and trance and various physical phenomena, Chinese and Japanese believe this fact and have for long centuries. And so do Mormons believe in now-a-day spirit manifestations. When in San Diego, California, two Mormon missionary elders called upon me and related for an hour the most astounding spirit manifestations occurring in their homes and in their meetings, and among them was the gift of the "interpretation of tongues." We had this phase of the manifestations more in the past than in the present. Probably they are not required now as they were fifty years and more ago—when through most positive and irrefragible proofs I came into Spiritualism. But I am wandering.

It was my purpose in writing you to add my testimony to the superiority of Vegetarianism, which word included grains, fruits, nuts and all the good things that naturally build up and beautify the human body.

For over forty years I have been a Vegetarian, and, though eighty-five years of age, I am in splendid health and could never do so much mental work and do it so easily as now. Nothing could induce me to eat the corpse of a dead hog. Passing a butcher shop and seeing animal corpses hanging there, and some putrifying to the point of turning purple, is a sickening sight.

Man is not a carnivorous beast, but an angel in embryo. Let us all cultivate the angelic germ within by right thoughts, right diet and right living every way.

Success to you and your magazine.

J. M. PEEBLES.

When the physical life is closed to the spiritual consciousness, it is like dragging the body through this life with one side totally paralyzed—the lack of consciousness in one half of the being then becomes an almost unendurable burden.

CRUELTY AND ITS FRUIT.

The Tynewydd Hunt, Rhondda Valley, of which Alderman Morgan is master, met at Cwnparc, and found at Graig Vawr, killing their fox in the open near Brigham Farm, after a run of nearly five hours. It is estimated that the horses and hounds traveled 80 miles. The horse of the chief whip fell dead on returning home, and another horse was afterward found dead in its stable.

Some exciting incidents were witnessed during a run with the Cheshire Hounds on Tuesday, four horses being badly "staked" and their riders having narrow escapes.

Two of the horses were so seriously injured that they died on the field.—South Gloucestershire Chronicle, February 24th.

Was this a case of suicide or death from misadventure? On reaching the banks of the river near West Ferry with the hounds, W. espied the fox swimming in the Clyde, and rather than encourage the hounds to continue in pursuit and run an obvious risk, they were kept back to await developments. But the fox either could not swim ashore, or was a willing victim to the water, in preference to again coming in contact with the pack, for there he remained swimming until exhausted. After some delay, the dead fox was brought to the shore.—Paisley Gazette, February 17th.

In the Grand National, Comfit injured his shoulder so badly that he had, unfortunately, to be killed.—Standard, March 31st.

In the Sefton Park Plate, "One of the competitors, Ouzel, broke a blood vessel shortly after the start, and was pulled up."

In the Middlesex Steeplechase Handicap we read: "James I. fell between the last two fences, and breaking his hind hock, was destroyed."—Morning Post, March 17th.

[The worst feature of all these cruelties is that they are published by the newspapers as interesting news items in a commendatory, instead of condemnatory spirit; hence, continually adding to the growth of these unspeakable horrors. And then the people who perpetuate these thoughtless cruelties, are always asking when they, in their turn, suffer: "Why does the Lord so afflict me?" It is the Lord of self that is afflicting—one's own cruelty bearing its fruit! If it is suffering that one cultivates then to self will be the profit!—Editor.]

Trifles make perfection, but perfection is no trifle—Michael Angelo.

OPPOSED TO VIVISECTION.

To the Editor of The Tribune:

Sir: Referring to the communication of Ernest Crosby recently published in your esteemed paper, permit me to quote the persuasive testimony of Dr. George Wilson, LL. D., in his recent address before the British Medical Association: "After all these long years of flickering hope, I am prepared to contend that the indiscriminate maiming and slaughter of animal life, with which these bacteriological methods of research and experimentation have been inseparably associated cannot be proved to have saved one single human life or lessened in any appreciable degree the load of human suffering. I have ventured to make that pronouncement before, but in halting, academic fashion. I reiterate it here and now with the strongest and fullest conviction."

It was fitting that shortly before Lawson Tait's death, in the presence of a distinguished audience, his almost last public utterance was to propose a resolution denouncing experimentation on living animals as "crude in conception, unscientific in its nature and incapable of being sustained by any accurate or beneficent results applicable to man. Such experiments never have succeeded and never can," are his memorable words, "and they have, as in the case of Koch, Pasteur and Lister, not only hindered progress, but they have covered our profession with ridicule."

Vivisection defies the law of common sense—trying to circumvent and overcome the natural laws of health. Its cessation, relinquishing a false, misleading trail, will favor a return to natural, wholesome living and a scientific understanding of the same. Fortunes are expended annually in the laboratory study of disease, yet statistics, as given by the Registrar General of Great Britain, in his sixtieth report, state that during the last twenty years no less than twenty-four of the worst scourges that afflict mankind have actually become more fatal—in some cases doubly so.

At the recent anti-vivisection congress held at Frankfort, Germany, the congress unanimously passed the following resolution. "Resolved, That this congress favors the establishment in colleges and universities, as a merciful offset to the extensive physiological research as now carried on, of a department of nature research, whose object shall be the study of health, which, in contrast to the universal study of bacteriology and disease, shall help illumine the dark maze of ills which surround us—a research whose object shall be the comparative study of health-promoting law-abiding conditions, under which different nations or individuals have obtained the highest standard of physical health and well being."—G. Kendall.

"Honest Answers to Honest Questions," by Allan L. Benson. Price 5 cents. Address: Social-Democratic Pub. Co., 344 Sixth street, Milwaukee, Wis.

THE ANIMALS IN SAN FRANCISCO.

Editor Union: Does it not seem strange that, amid all the news regarding the catastrophe at San Francisco, nothing has been said of the sufferings and fate of the animals there. It is, of course, but natural for human beings in distress to occupy the field of attention; still more is this to be expected in such an unusual calamity, which is being borne so grandly by its victims and relieved so nobly by the public. But has no friend of the dumb and helpless sub-human thought of those brothers of ours perishing by hundreds, and thousands perhaps, unnoticed and unthought of? Has no eye moistened at the mental sight of those wretched creatures—the cats and dogs—without man's mind and will to sustain them, distracted in that inferno, and now wandering homeless and starving, or hunted and destroyed as so much "vermin" because wild with suffering, as insane human beings were treated once by people calling themselves civilized? And those patient slaves, the horses, dragging heavy loads and pulling fire-engines in smoke and flame, deprived of food and water, perishing by hundreds and consumed into oblivion; has no one thought of them? Man has there done well—and gets his reward; but the lash will crack hereafter just as freely over the backs of the "beast" as if his kind had not been silent martyrs that man might live.

The Society for the Prevention of Cruelty to Animals in San Francisco has probably suffered serious loss—how much I do not know; at least its power at present must be much handicapped. Would it not be a suitable and appropriate thing for similar societies and individuals everywhere to contribute assistance, so that it may be placed on a footing to meet the extraordinary demands which will now, in the building of a new city, be made upon it?

Sympathy of human for human is a gracious quality, but in the exercise of a broader justice man knows that pain is pain, whoever feels it, and has a thought, a word, a hand for the despised beings of a nether world.—J. M. Greene.

THE CONDEMNED MEAT INDUSTRY.

It has been one of the important purposes of the editor of this magazine to try and induce people to drop the ruinous habit of meat-eating and displace it with a more wholesome and rational dietary. He claims, and proves, that the eating of animal flesh is the cause of the greater percentage of diseases which afflict the race. He claims that meat-eating is responsible for the abnormal lusts of the race. He claims that all the blood-thirsty nations of the globe are meat-eaters and are made so by the use of meat as an important factor in the daily dietary. In addition to this, he claims that there is a moral side to the proposition; that it is impossible for any human being to be a Christian and eat meat; that whisky drinkers and tobacco users are made of meat-eaters; that meat-eaters make the criminal classes of the world.

These are a few of the offenses which the writer places at the door of the consumer of animal flesh. There are others, but these just enumerated will do for the present.

At this writing we are proud of the record of having, directly and indirectly, induced more than twelve hundred families to stop the pernicious habit of eating meat.

But, for the moment, let us lose sight of all that has been said in these columns on the subject of meat-eating—lose entire sight of the specific reasons we propound why the meat habit should be discontinued—while we ask our readers if they have been reading Upton Sinclair's "Jungle," the new book that has set all packingtown of Chicago and everywhere else wild with rage at the author? If not, then embrace the first opportunity to do so. This story is a true one, and no one who reads it will ever again want to put another piece of meat in his mouth.

Ogden Armour tried to answer, through, I believe, *The Saturday Evening Post*, this tale of the infamies practiced in his own slaughter pens, but Sinclair backs up his statements with sworn testimony from Armour's own employees.

Now, one thing that we wish to here impress upon our readers is, that the tales of the Armour Company iniquities do not alone prevail with this firm, but they apply to every packing-house, big and little, in the country, and to the whole system that traffics in the blood and carcasses of dumb animals. It goes with the business. It is a part of it.—Conable's Path-Finder.

EQUAL SUFFRAGE INEVITABLE.

Like a number of great reforms that are slowly but surely coming the franchise of full citizenship for women is inevitable as that the bud of today shall be the bloom of tomorrow.

We prate and dilate upon other so-called great issues, such as we all believe popular election of U. S. Senators to be, but this truly great and necessary reform is insignificant, infinitesimal in comparison to the one of equal suffrage. The women of Colorado have already given more good things to that state entirely by their votes than all the male senators the people could possibly have found during the time.

But aside from all the rewards there is more to commend equal suffrage to the consistent American from the mere standpoint of the natural moral right of an intelligent woman to vote if she wants to for the laws and the officers who shall govern her, than there is to recommend further adherence to the constitutional rights of the alien slave of the past.

It has been said that the maddening strife for money is positively the only theme now seriously considered by a majority of our business men great and small. Science, ethics, art, poetry, religion, nature, morality, conscience are but agencies to advertise the monetary value of business virtue and call attention to the great "bargain sales" at the markets of modern success. One cannot entirely oppose

the statement when he is compelled to witness certain acts of opposition to this great and inevitable reform, for to advertise one's ignorance of the merits of the question is to prove one's lack of elementary knowledge of the common progress of events.—Mt. Scott News, Arleta, Ore.

A PROPHECY SOON TO COME TRUE.

Victor Hugo said: "A day will come when the only battlefield will be the market open to commerce, and the mind opening to new ideas. A day will come when bullets and bombshells will be replaced by votes, by the universal suffrage of nations by arbitration of a sovereign senate, which will be to Europe what the Parliament is to England, the Diet to Germany, the Legislative Assembly to France. A day will come when a cannon-ball will be exhibited in public museums just as an instrument of torture is now, and the people will be astonished how such a thing could have been. A day will come when these two immense groups, the United States of America and the United States of Europe, shall be seen extending the hand of fellowship across the ocean, exchanging their products, their industry, their arts, their genius, clearing the earth, peopling the deserts, improving creation under the eye of the Creator, and uniting for the good of all these two irresistible and infinite powers—the fraternity of men and the power of God."

FROM LEO TOLSTOY.

We herewith give our most sincere thanks to Count Leo Tolstoy for one of his latest works. It is printed in the German language (we believe that there is also a Russian edition) and is entitled "Für Alle Tage" ("For Every Day") and contains a chapter of excellent selections from the writings of the great thinkers of the world for each day of the year, interspersed with short essays, by Leo Tolstoy, on subjects that have made his name famous the world over.

He has done us the great honor of enshrining within this unique volume, of nearly six hundred pages, many of our "Key-Thoughts" from *The World's Advance-Thought*.

The world owes a debt of gratitude to this noble-hearted Reformer that it can never repay, for his sincere and honest stand for Truth and Righteousness. He has a reward however, that is beyond price or fame and that is the happy satisfaction of having helped to make the world better, and seeing the results of his good labors increasing daily in all civilized countries.

The annual Congress of the Vegetarian Federal Union, which took place in London, England, on June 20th, 21st, 22nd and 23d, was an immense success. The thinkers, the aristocracy of the race, are rapidly adopting Vegetarianism.

THE UNIVERSAL R PUBLIC

"The Universal Kinship," by J. Howard Moore, is a book after our own heart. It gives wise and sufficient reasons for the universal kinship of all lives—sub-human and human. Mr. Moore is one of those logical and convincing writers that always holds the interest of his readers to the end. He divides his work into three parts: Physical Kinship, Psychical Kinship and Ethical Kinship. A few lines of review cannot do justice to this work. It must be read to be appreciated. Address: C. H. Kerr & Co., 56 Fifth avenue, Chicago, Ill.

The horrible cruelty and torture practiced upon animals by Vivisectors, and quoted from the journals devoted to Vivisection and edited by Vivisectors, is set forth in a 30-page pamphlet, written and compiled by Joseph Morse Greene. What stands out most conspicuously in all these experiments is the ignorance and heartlessness of the Vivisectors, and the utter worthlessness of the experiments. Price 5 cents, or 50 cents a dozen. Published by the International Ethical Education Society, 193 Sixth street, Portland, Ore.

The energy and enterprise of Arthur S. Howe and Mrs. Howe, the editors and publishers of the "Occidental Mystic," is to be commended, notwithstanding that their whole plant was consumed in the San Francisco earthquake-fire, a May-June number of their magazine appeared, as good, if not better, as in the past. The "Occidental Mystic" will appear regularly each month. Price \$1.00 a year. Address: Arthur S. Howe, 223 West Second St., Los Angeles, California.

"The Twentieth Century Christ," by Paul Karishka. Price \$1.10, postpaid. Lothrop, Lee & Shepard Co., Boston, Mass. This work embodies the investigation of the philosophy of the Four Gospels of the New Testament, by a jurist, regardless of all opinions held in relation to them by laymen and churchmen, the purpose being to get at truth, and not the confirmation of some pet belief or ism.

In these days of exposure of the horrors connected with the flesh food traffic, all desirous of a better way of living should send for "The Testimony of Science in favor of Natural and Humane Diet," by Sidney H. Beard; and "A Tale of Shame and Cruelty," by Josiah Oldfield, M. R. C. S. Address: Order of the Golden Age, Paignton, England, G. B. Price five cents each.

The thinkers of the world always hail with delight anything new from the pen of Henry Wood. The "Living Universe" is one of his latest essays. It is a "synthetic generalization of the significance of recent scientific discoveries regarding the ether, matter, evolution and the oneness of Life." Price 10 cents. Address: Lee & Shepard, 202 Devonshire street, Boston, Mass.

"Scientific Research," by Dr. Stephen Smith, member of the Royal College of Surgeons, England. This eminent surgeon gives the death blow to Vivisection. He treats it from the humane point of view and condemns it utterly as the crime of all crimes. Price 50 cents. Address: The International Ethical Education Society, 193 Sixth street, Portland, Ore.

Buffalo, N. Y., is looming up as a great reform center. It is the home of the "World Betterment League," a great institution that is doing valiant work for the world's betterment. "Metamorphose," by Orlando K. Fitzsimmons, is the latest work published by the League. It sits in judgment upon the Old, and sets forth the New and Better Way. Price \$2.00.

A very important pamphlet, "The Curse of Race Prejudice," by James F. Morton, Jr., A. M., has just come to our table. Race prejudice stands in the way of the union of all hearts and minds in Love. The writings of Mr. Morton are helping to clear that way of useless rubbish. Price 25 cents. Address the author, 244 West 143d street, New York, N. Y.

"The Logic of Vegetarianism," by Henry S. Salt. Price 50 cents. Address: George Bell & Sons, York House, Portugal street, London, England, G. B. Mr. Salt is one of the best known writers and thinkers on all humane subjects. Every side of Vegetarianism is presented in the form of questions and answers.

"The Philosophy of Fasting," by Edward Earle Purinton. This work is replete with suggestive ideas beneficial to both the inner and outer man. Address: Benedict Lust, Butler, N. J. Price not stated.

"Wayside Pools," by Mariella John. Souls longing for rest will find refreshment in this spiritual booklet. Price 25 cents. Address: The Light of Reason Press, Broad Park avenue, Ilfracombe, England, G. B.

A very spiritual little pamphlet entitled "The Foundation of True Prosperity, Individual and National," can be obtained, free, by sending to the Friends' Book Store, 304 Arch street, Philadelphia, Pa.

Those interested in thought force, brain building, the development of inherent powers and every day Psychology should send for a sample copy of Suggestion, 4020 Drexel Blvd., Chicago, Ill.

"Thought the Builder," by A. Osborne Eaves. Price 50 cents. Address: The Talisman Publishing Co., Harrogate, England, G. B. One of the very best written works on this important subject that it has been our good fortune to read.

BE OPEN TO CONVICTION.



PASS IT ON.

HAVE you had a kindness shown?
Pass it on.

'Twas not given for you alone,

Pass it on.

Let it travel down the years,

Let it wipe another's tears,

Turn to hope your brother's fears,

Pass it on.

—Denver (Colo.) Graphic.

THE WORLD'S ADVANCE THOUGHT MEETINGS.

The following meetings for soul culture and spiritual unfoldment are held regularly every week in the parlors of The World's Advance Thought, 193 Sixth street, Portland, Ogn.:

A subject or question is discussed every Monday evening at 8 P. M.

On Tuesday and Friday afternoons, at 2:30 P. M., the members of the audience sit in the Silence and afterwards relate their experiences.

The Vegetarian Society meets in our parlors on the first Wednesday in each month, at 8 P. M.; and the International Ethical Education Society meets on the third Wednesday of each month at 8 P. M.

All the above meetings have done and will continue to do a work whose scope for the individual and collective uplift cannot be measured, and it will eventually blossom into a New Awakening for the race at large.

All are welcome to attend these meetings.

This is the teaching of exalted discarnate spirit teachers: "You cannot enter the 'silence' to ask for material things or cater to physical wants and necessities. Entering the 'Silence' is spiritual unfoldment." "Seek ye first the kingdom of God and his righteousness and all things shall be added."

THE INTERNATIONAL ETHICAL EDUCATION SOCIETY.

ARTICLE I—NAME.

The society shall be called the International Ethical Education Society.

Section 1. The object of this association is to teach the sacredness of all life; the true relation of the human to the animal life; and the full import of the command, "Thou shalt not kill."

To promote the study of the laws of ethics, and their application to character building.

To inculcate in humanity a love for Truth, Justice and that beautiful generosity that makes the strong supporters, instead of oppressors, of the weak.

To—by individual thought, word and deed—strive to promote Universal Harmony, and to hasten the coming of that glad day "when there shall be no more hurting and destroying in all the earth, for the world shall be filled with the knowledge of Universal Law."

ARTICLE II—MEMBERSHIP.

Section 1. The membership shall consist of Active, Associate and Honorary members.

Sec. 2. Application for active membership must be submitted to and accepted by the Executive Committee before being enrolled as such.

Sec. 3. Any person interested in the work of the society may become an associate member by the payment of the annual dues (one dollar) when they shall receive, post paid, the official organ, The World's Advance-Thought, and shall be entitled to all the privileges of the society, except voting.

Sec. 4. Honorary members shall be elected as such by the Executive Committee, and shall be entitled to all the privileges of the Society, except voting.

* * * * *

The "modus operandi" shall be:

1st. The widest possible circulation of literature tending to advance the work of the society.

2nd. Seeking to present the work of the society to all influential bodies, and all educational institutions.

3rd. Seeking to organize local clubs, especially at every county seat.

4th. To maintain a circulating library of such books, pamphlets, etc., as, in the opinion of the Executive Committee, best teach the objects of the society.

5th. The adoption of any plan or enterprise which is calculated to further the Society's aims and objects.

The headquarters of the International Ethical Education Society are at 193 Sixth street, Portland, Ogn.

Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.

Vol. 21, No. 2
AUG.-SEPT., 1906

The World's Advance-Thought AND THE Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

Entered at the Post-Office at Portland, Ogn., as Second-Class matter

HEREIN IS PEACE AND SAFETY!

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to inyoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas.....	1:43 p. m.
Augusta, Maine.....	3:03 p. m.
Boston, Mass.....	3:28 p. m.
Baltimore, Md.....	3:08 p. m.
Burlington, Vt.....	3:18 p. m.
Berne, Switzerland.....	8:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	3:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:38 p. m.
Cape Horn, S. A.....	3:43 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Denver, Col.....	1:08 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	3:09 p. m.
Edinburgh, Scotland.....	8:01 p. m.
Frankfort, Germany.....	8:43 p. m.
Frankfort, Ky.....	2:33 p. m.
Ft. Kearney, Neb.....	1:33 p. m.
Fredrickton, New Bruns.....	3:43 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:03 p. m.
Honolulu, S. I.....	9:51 a. m.
Iowa City, Ia.....	2:03 p. m.
Indianapolis, Ind.....	2:28 p. m.
Jerusalem, Palestine.....	10:31 p. m.
London, Eng.....	8:11 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lecompton, Kan.....	1:48 p. m.
Lima, Peru.....	3:04 p. m.
Little Rock, Ark.....	2:03 p. m.
Milwaukee.....	2:18 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Montreal, Canada.....	m.
Nashville, Tenn.....	2:23 p. m.
New Haven, Conn.....	3:18 p. m.
New York City.....	3:15 p. m.
Newport, R. I.....	3:28 p. m.
Norfolk, Va.....	3:05 p. m.
New Orleans, La.....	2:11 p. m.
Omaha, Neb.....	1:38 p. m.
Ottawa, Canada.....	3:08 p. m.
Philadelphia, Penn.....	3:11 p. m.
Panama, New Granada.....	2:53 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	8:19 p. m.

Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, Newfoundland.....	8:38 p. m.
San Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	1:58 p. m.
Spanishtown, Jamaica.....	3:36 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Santiago, Chili.....	3:28 p. m.
Springfield, Mass.....	3:21 p. m.
San Francisco, Cal.....	12:01 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vienna, Austria.....	9:21 p. m.
Vicksburg, Miss.....	2:08 p. m.
Vera Cruz, Mexico.....	1:48 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.
Walla Walla, Wash.....	12:18 p. m.

THINK LOVE.

ALICE ESKEL.

YOUR thought is a house; it is an atmosphere
In which like spirits seek to live their lives.
Thought is a magnet that draws unto itself
Like elements, that give it strength and growth.
Think love and to thee flows Love's mighty power,
Angelic Wisdom from the hosts of Light.
Think not 'gainst Love if thou wouldst happy be,
For hate enslaves, while Love alone makes free.

ALL WHO DESIRE TO MAKE THE WORLD BETTER AND HAPPIER

SHOULD OBTAIN

"THE HERALD OF THE GOLDEN AGE

Edited by Sidney H. Beard. An illustrated quarterly
Price three pence. Published by

THE ORDER OF THE GOLDEN AGE,

Paignton, England.

Circulates in thirty-eight countries, Price 50 cents, per
annum, (Post paid). Sample copies 10 cents
Founded to proclaim a Message of Peace and Happiness.
Health and Purity, Life and Power.

THE WORLD'S ADVANCE-THOUGHT FREE READING ROOM.

Our Free Reading Room at 193 Sixth street,
is open to all, from 9 a. m. to 5 p. m. It con-
tains most of the leading publications in the
New Thought.

We extend a cordial invitation to both the
citizens of Portland and strangers in the city
to avail themselves of this opportunity to en-
lighten their minds in regard to the new re-
formatory movements of the day.

THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

Ang.-Sept., 1906.

PORTLAND, OREGON.

Vol. XXI, No. 2— New Series.

THE WORLD'S ADVANCE-THOUGHT.

Individualize in Tune with the Infinite.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

TERMS OF SUBSCRIPTION:

Per year, to any part of the United States, one dollar;
" " " " British Empire, six shillings.
Remit to Lucy A. Mallory, 193 Sixth St., Portland, Oregon.

MAN UNIVERSAL.

THE chief end of existence is to grow
Perfect in God's perfection, and to feel
The life of God in body, heart and brain,
As consciously as water, fire and light;
And willingly to breathe, in all the breast,
The effluence of God, our native air.
For everything within the universe
There is a function, and the highest forms
Have highest uses. Man, who is the sum
And complement of every form in one
And universal, therefore rightly tends
To uses manifold and like himself.
The greater part of man hath never yet
Flashed into action. But a narrow rim
Of his huge orb yet shines to light the world.
Not Christ, not Moses, not all seers, all saints,
Not all the human race, in all their deeds,
Thoughts, feelings, prayers, have outwardly revealed
One soul's capacity. The world is yet
In embryo, and the human race unborn
Within the matrix, and the world's huge pains,
The sentient woes of nations all predict
Great Human Nature's birth into the sphere
Of Reason, Justice, Liberty and Love.
All men are parts of one Humanity;
All spirits members of a Commonwealth,
Whose states are numerous even as the stars.
The true Religion is Democracy,—
Equality of rights before the law,
Maintained and justified through perfect love.
The universe is like the human soul;
For every faculty in one man's mind
There is a corresponding world of souls,
A sun-sphere and a planetary star.
When God looks in an infant's mind, He sees
A picture of His own fair universe

Grown conscious of its Father, whose rich heart
Opes like a rose, filled with excess of love.
Each finite faculty of man receives
A separate influx from the Infinite.
God is the all in all; each separate sphere
Within the brain receives a varying form,
Essence and element from His Divine.
God never made a faulty human soul.
There's not a spirit in the universe
Defective in its birth. All evil comes
Through imperfection in material spheres,
Which veil the sphere of reason, which defile
The streams of feeling, and with midnight films
Of ignorance bedim the spirit-eyes.

THE SOUL'S SUNRISE.

The time has arrived in the evolution of
humanity when its teachers and leaders need
to realize that for further growth in happi-
ness, and speedy advancement in the march
of progress, the Sunshine of the Soul must be
brought uppermost and radiate from mind to
mind. The beautiful Ideal of Universal Per-
fection, in whom our innermost lives live,
move and have their being, must be realized
by teachers and leaders, and so enthuse them
that they will lose sight of the clouds that
have held their minds and those of their con-
gregations so long in bondage to darkness and
prevented them from receiving and realizing
the Light.

Divine aspiration must lift us above the
sensual into the magnificent dawn of the Ce-
lestial Day, otherwise we will still insist that
it is night.

Our real life and the real, undying universe
is Peace and Joy and Harmony and Love and
Wisdom. All that we have to do is to realize
these Divine attributes of our own souls and
they are ours, and until we do realize them
and bring them into manifestation, we can
never know the meaning of those spiritual
sayings of the Christ: "The Kingdom of
Heaven is within you; I and my Father are One."

The Divine X-Ray penetrates the hidden
recesses of our mind and reveals to the gaze
of all discarnate spirits the thought that we
imagine can never be known.

All articles not signed are by Lucy A. Mallory.

TRUE RELIGION.

True religion (spiritual unfoldment) is Love manifesting—the soul in a state of Happiness and Joy and Peace.

All living forms—animals as well as human beings—who are in this happy state of consciousness are unfolding spiritually, just as all forms of life unfold beauty in the smiling springtime sun, for happiness is to the spirit what sunshine is to the plant.

The people who regard religion as a "hard road to travel," with woe, misery and torment as boon companions, and all Spiritualists who regard spiritual unfoldment as but another term for agony of mind and unrest of body, are both on the dark and downward road, moving away from true religion and spiritual unfoldment.

The Spiritualist who is continually boasting of his "sensitiveness" should realize that his "sensitiveness" is nothing but the rankest kind of selfishness. What we need is to become sensible, not "sensitive."

All animals who are joyous and happy in their life are unfolding spiritually. And any human being who cruelly injures them and thus interferes with their happiness is putting a barrier in the way of their spiritual unfoldment as well as his own.

He who is temporarily intoxicated with happiness—even if produced by artificial stimulants—is unfolding more spiritually than the one who boasts of his spirituality, and yet gets angry and worked up continually at what hurts his "sensitiveness."

The spiritual growth of the individual is dependent upon his meeting all the happenings of his daily life with unruffled mind, wisely and harmoniously. Such growth is retarded with the mind in chaos and the body ill at ease.

The "pearly gates of Heaven" will not open unless the one who desires entrance holds firmly in his grasp the key of Self-Control.

*
* *

People who are content to live in spiritual darkness lose the use of their spiritual eyes, just as the cave fishes living in darkness lose the use of their physical eyes. It is those who have lost their spiritual vision who deny the reality of the spiritual visions that others realize who have their spiritual sight.

SPIRITUAL UNFOLDMENT.

He who is continually thinking and speaking of his spiritual unfoldment is the least conscious of the right methods whereby that unfoldment is attained. Better to forget all thought of unfoldment than to hold the mind and body in a tension that is unnatural, and is a hindrance to spiritual development.

Without Harmony of Being spiritual growth is impossible.

Animal passions and appetites must be transformed to spiritual purposes. To give way to passion is to sow seeds of passion and enable it to take stronger hold of the being. To let go of the animal consciousness is the first step in spiritual unfoldment. Joy in the heart and peace in the mind unfolds the spirit.

None other than one's self can unfold the spirit. No one can give us spiritual unfoldment. Another may, if one is sensitive, by auto-suggestion induce clairvoyance, but this is forced unfoldment that is of no avail.

Circles for unfoldment are, as a rule, but cesspools of filth and inharmony, owing to many of the people who take part in these circles being unclean in mind and body, and without spiritual understanding, and they attract like discarnate entities.

We cannot "sit for spiritual unfoldment" any more than we can stand or lie down for it. Spiritual unfoldment is putting the spiritual nature into exercise, and this is done in what we live from moment to moment. If you put a good thought in place of a bad thought; say a good word, instead of a bad word of your neighbor; feel joy and peace and harmony, instead of hatred, envy and malice, you are unfolding your spirit.

*
* *

Physically you are born from another being. Spiritually you must be born from within yourself—spiritually you are your own mother. If you are a bad spiritual child it is you who are responsible for your offspring. There is no vicarious atonement for what you yourself have made yourself. You, its creator, made it, and only you can alter it if you choose to. To be "born of God" is not to be born from the physical surface of your being, but to be born from the inmost depths (the spiritual nature) of your being—the Kingdom of Heaven within you.

Sneers can pull down but they cannot build

KEY THOUGHTS.

LUCY A. MALLORY.

Lack of appreciation is the cause of much suffering.

The thought must be right before the act can be right.

The only place in which the soul can be lost is in ignorance.

If all things are the handiwork of Wisdom, the good must be in all.

Deity, as cause, is within you; Deity, as effect, is external to you.

Love is the passion of the soul; lust is the passion of the body. Love is life; lust is death.

Though the circumference may appear ugly, beauty is ever at the center awaiting to manifest.

To be harmonious is to have the mind in tune with the Infinite, then no discordant, destructive thoughts are given expression to.

Where the animal man's idle curiosity causes him to singe his being in the light of Spiritualism, the spiritual man utilizes that light to find his way to the goal of his high aspirations.

If thoughts are the Creative Power, then every time you think and speak wrong thoughts, though it be only to chide and warn against them, you create the very thing that you would put out of existence.

Matter, of itself, without the action of the indwelling spirit, has no power. All power resides in the will of man. His will is the activity of his spirit. If he sets his body down in a chair and he does not will it to move, it will remain where it is.

You yield up the control of your being to discarnate, undeveloped spirits when you harbor any wrong in thought or act. The more of good you think or act, the greater becomes your self-control—the control of your true Spiritual Self to lead you in the path of happiness.

Only by unfolding the spiritual consciousness—doing right by everybody and all forms of life, animal and human—can external things adjust themselves in harmony with Divine Being, for material life has made advance only in degree that man has lived less of the animal life and more of the spiritual life.

It is a misnomer to call animals "dumb." They are only "dumb" to those who are spiritually deaf and blind and who do not comprehend the Universal Language of Love!

The individual who lives his life wrongly helps make conditions that are bad for others. Thus it is that the kind of life the individual lives helps to make the dark or bright material and spiritual conditions for his neighbors.

The body is killed by excesses and mental and physical discords. People often eat at a meal sufficient to nourish the body for three days. They overwork the body in useless movements, and think and act discordantly half the time.

The consciousness of a spirit, exalted in Love and Wisdom, may enclose within itself the consciousness of the inhabitants of a world. The dominion of the advancing spirit increases over numbers in degree to spiritual enlightenment. Thus the God of any tribe or race of people is a spirit whose wisdom is in advance of all the members of that tribe or race.

The first essential in the education of youth should be the teaching of Self-Control. This is of more importance than all else, for all crimes have their origin in lack of Self-Control. The present school curriculum teaches a knowledge of all things but Self. And yet the knowledge of Self is the first step in true knowledge. To have no knowledge of Self is like having learned the theory of music, without being able to play on the musical instrument and bring forth melody therefrom.

These are the spiritually unfolded: they who walk serene amid dissension and discord, and who by their presence still the storms of passion and contention; who are gentle, kind and loving and distil from their awakened souls the elixir of Peace. They have no ambition for the shadows of place or power, for real power is already theirs, and every place they are in they make heavenly. Free from pride and lust and greed, and full of compassion, sympathy and love, these Divine sculptors of destiny transform the crude to perfection. They constantly live, move and breath in the refined atmosphere of the Spiritual Heavens, whose lovely inhabitants are closer to them than are their fellow mortals, and whose Deific power they wield more readily than less unfolded human beings manifest physical and mental forces.

MUSIC TRANSFORMS THE BEING.

Too little thought is given to the transforming power of music in the refining and reforming of crude human beings.

William M. Tomlins, the musical conductor of the famous Apollo Club, of Chicago, gave an address at the Parliament of Religions on the work he had done among the poor children of that city. For about a score of years he taught singing gratuitously to several large classes of children, most of them from the alleys and poorer streets of the city. From being rough in manner and selfish in their conduct they became gentle and helpful, thoughtful and kind. A remarkable change took place in their characters. Some went to the hospitals and sang. "Others started classes and became teachers to less favored companions. One boy established an 'Old Clothes Club' to gather up worn clothing and distribute it among the poor. Another issued a little philanthropic newspaper. With that spirit of helping others, a great blessing came to the children themselves.

Chaplain S. S. Scaring, of the House of Correction, South Boston, Mass., says: "I think that knowledge of correct musical intervals and the intoning of these intervals assist the mind to regain its lost sense of harmony. I believe that all our thoughts are intervalled, so to speak, according to the laws of music; but when the mind is abused by wrong thinking, our thought-intervals become distorted; that is, they become sharpened or flattened. The singing of correct musical intervals sets the mind into right moral grooves and restores its equilibrium. Music should be applied more systematically to vicious children."—From "God and Music."

*
* *

When the thought of loving the neighbor as one's self is presented to the average unthinking person, he jumps to the conclusion that we want him to love his neighbor's crudenesses. To love one's neighbor as one's self means to love the ideal of perfection (which is one's true self or soul) in the neighbor, and by so doing he will grow up to that ideal. Now, on the contrary, people hate each other for their faults, which causes the faults to grow and increase, for hatred is a fertilizer to that which is bad and makes it become more deeply rooted.

CLEANSE SELF FIRST OF ALL.

Society, in its collective capacity, can never manifest a higher plane of advancement than that manifested individually by the majority of its members.

The first duty of the individual must therefore be to his own harmonious unfoldment, for until he himself lives for spiritual, mental and physical progress in his daily life, he must of necessity be a hindrance to the progress of the community at large, for all his acts and efforts in society will never rise above his stage of unfoldment.

And the duty of the individual to himself is to get control of his mind, that all his thoughts and acts may be harmonious, for only in this way can he do unto others as he would be done by.

Men with their minds in chaos are continually harping upon their first duty being to society—to help and reform it in its collective capacity; but society is but an aggregation of individuals, and no one can help the whole community to harmony who has not first trained his own being to harmony, for you cannot teach others that which you are not capable of doing yourself.

CULTIVATE AN IDEAL.

The secret of ever-growing happiness is to cultivate a beautiful ideal, and so tend and encourage it that it will become daily more real in one's life.

The cultivation of a high ideal will lift up our daily life above the sordid and stifling atmosphere of that which is ugly and degrading, and impart a strength and power to our mental and physical life that means continual health and happiness.

The ideal we hold and foster, whatever it may be, is a creative force that builds up and returns us its like. The individual's real life is realized when he sees only the good and beautiful. Ignore their opposites—give them no life and being and they will die, and along with them death and destruction will vanish.

There are infant Spiritualists whose comprehension of Spiritualism is sensual and infantile, but there are also adult Spiritualists who view Spiritualism from the sun-crowned heights of the spiritual consciousness, and who realize that Spiritualism and infinite Wisdom are synonymous terms.

A PROPHETIC VISION OF THE NEW.

The New Time will not be voted in. It will not be a compromise with existing evils, but it will be a clean-cut division and displacement of the Old Order and setting up of the New. The keys are held in wiser hands than aught the mortal knoweth of, and when the hour strikes, the olden will be swept like wattled huts before a hurricane! The great cycle is fulfilled and this is the Judgment Day and summing up of accounts for the earthly race. "Saturn's Golden Age" of homeric tradition is in its rosy dawn.

When shall these things be? They are at our very doors! Thirty-three years from 1881 will be fulfilled in 1914, and is indicated as the period when a great teacher will come upon the scene. Then the constructive forces of the New will begin to be conspicuously manifest in the midst of the falling timbers of the Old! In 1933 the warring forces will have ceased, and the great peace, which shall not again fall away, will come with the Divine benediction and pervade the world. Then men will say: "The olden is folded away. The great sorrow came and was fulfilled. Henceforth we shall greet each other as brothers, and so express the Divine Law of Love." Then the earth-mother will hold the Divine child in her embrace, and no more shall martyrs suffer for the truth-sake as of yore.—Prof. Edmund Whipple, in the "Centennial Magazine," Salem, Ohio.

The graduating exercises of Professor Knox's Mental Science College at Bryn Mawr, King County, Wash., were marked by evidences of greater progress this year than any previous year. There were also double the number of graduates. We regret that we have not space to publish the graduating essays of the pupils. They all show well trained, clear-thinking minds. The school opens again this Fall. Send for a prospectus.

Prof. G. Morris gave several interesting lectures on phrenology at the Academy of Music, in this city, recently. He is one of the leading phrenologists in the United States. Anyone would be benefitted by consulting him. Professor Morris contemplates making a trip throughout Oregon this winter. His advice has been of great benefit to parents in rearing their children.

ALL LIFE IS IMMORTAL.

I once knew an old head-forester, who, being left a widower and without children at an early age, had lived alone for more than thirty years in a noble forest of East Prussia. His only companions were two servants, with whom he exchanged merely a few necessary words, and a great pack of different kinds of dogs, with whom he lived in perfect psychic communion. Through many years of training this keen observer and friend of Nature had penetrated deep into the individual souls of his dogs, and he was as convinced of their personal immortality as he was of his own. Some of his most intelligent dogs were, in his impartial estimation, at a higher stage of psychic development than his old stupid maid and his rough and wrinkled man-servant. Any unprejudiced observer who will study the psychic phenomena of a fine dog for a year, and follow attentively the processes of its thought, judgment and reason, will have to admit that it has just as valid a claim to immortality as man himself—From Ernest Haeckel's "Riddle of the Universe."

OUIDA'S OPINION ON THE ETON BEAGLES

The following characteristic letter has been addressed by Ouida to Canon Lyttelton, the Headmaster of Eton College, and circulated in the press:

Sir: I see and hear with amaze and sorrow that you continue to allow the Eton boys to hunt hares. The discussion as to whether these hares are "heavy" or "light" seems to me insupportably brutal. There cannot be the slightest excuse for the chase of such a small, harmless, and defenceless creature.

Much was hoped from you when you were appointed. What have you done to rebuke cruelty, and to teach mercy and gentleness? I venture to say—nothing. The hare torturing by the sons of rich tradesmen and American parvenus is a sorry spectacle, where the youth of Gladstone was spent.

The Australian papers outvie each other in commendation of the grand work that W. J. Colville is doing in Australia: Overflowing houses greet this truly inspired and sincere spiritual teacher at all his lectures. Australia's gain is our loss, for there is only one W. J. Colville. His unique lectures are needed now in every city of the world.

THE RECORDING ANGEL.

One of the most startling discoveries in connection with modern psychical research is that concerning the indelible record of man's thoughts, words, and deeds, which is impressed in some mysterious way in or upon one of his etheric envelopes or auras. It may now be regarded almost as a proven fact that man is his own Recording Angel, and that when he comes into proximity with other souls whose spiritual vision and sense are well developed, events in his past career, and also his present mental and spiritual status, become clearly revealed.

Deeds which he has forgotten for many long years are re-enacted in dramatic form before the eyes of seers and clairvoyants, and thus is the deep saying justified that "there is nothing hidden which shall not be revealed."

When mankind realize this tremendous fact, and become convinced that every thought and deed alter the color and quality of the human aura or etheric body, and thus pre-determine the conditions of its life in the spirit-world; and that in consequence human beings must by the operation of inevitable laws be ever making manifest their true characteristics to those who dwell in spiritual spheres, we shall see a great change in human conduct for the better.

For deference to public opinion is a restraining force of considerable potency, and many persons do things in this world which they would not do if they thought they would be found out. But in the discarnate world, where there are no fleshly masks to conceal the real features of the souls that hide behind them, we shall all know each other and shall likewise be known by each other at our true worth. And, therefore, as Sergeant Buzfuz remarked, "we had better be careful."—The Medium.

The pioneer Spiritualist magazine of Australia, "The Harbinger of Light," contains a speaking likeness of W. J. Colville, and the first part of his autobiography, written in his own inimitable style, which constitutes several chapters in his latest volume, "Universal Spiritualism."

The Maharaja of Baroda, at a farewell reception tendered him by the Vedanta Society, of New York, said that he believed that "America was on the eve of a great spiritual renaissance."

A RIGHTEOUS JUDGE.

In the case of Mrs. Lucy A. Sampson, of Colorado Springs, who had trial for practicing clairvoyancy without a license, Judge A. P. Toombs, in rendering his decision, said:

"This court is of the opinion that an ordinance passed by a city council, or a law enacted by any legislative body, requiring a license to be paid by one who practices clairvoyancy for the purpose of unfolding their own spiritual natures, or for the purpose of teaching the higher spiritual truth to mankind, would be, and is unconstitutional. There is much superstition still lurking in the religions and laws of our land, and there is nothing which will dispel it but the truth; and the truth is taught by many who have the gift of clairvoyancy. The greatest men and women the world has ever seen—Elijah, Jesus, Paul, Gautama, Mohammed, Dante, Swedenborg, and a host of others who might be cited—were clairvoyants. They have taught mankind what they have heard and seen. There is a tendency among many to ignore all mystical phenomena as abnormal, unnatural and unhealthful; but when we view the subject rightly we find that such manifestations are indispensable to the progress of the human race. A manifestation from hidden sources always arouses the interest of the thinker or the progressive mind. The result will be the discovery of some new law, the use of which will take the race forward another step and give us a better religion, better laws and a higher civilization.

"The greatest religious liberty should be allowed in this the dawn of the twentieth century. It is true that some use their religion to cover up a multitude of sins, that some are sincere and that some are hypocrites. Those who are sincere should not be discouraged, whatever their belief. They should have a right to live according to it and to practice it. We can only advance by knowing the truth. We cannot allow religious freedom for one sect and not for another. I wish it distinctly understood that I am not a Spiritualist and that this decision is not influenced by any personal motive.

"In view of these facts the court finds the defendant not guilty, and she is hereby discharged, and the city is given five (5) days in which to perfect an appeal."

Music gives a foretaste of the immateriality of the future life.—Gounod.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

THE HUMAN AND SUB-HUMAN.

WHEN some proud son of man returns to earth,
Unknown to glory but upheld by birth,
The sculptor's art exhausts the pomp of woe,
And storied urns record who rests below;
When all is done, upon the tomb is seen,
Not what he was, but what he should have been;
But the poor dog, in life the firmest friend,
The first to welcome, foremost to defend,
Whose honest heart is still his master's own,
Who labors, fights, lives, breathes for him alone,
Unhonored falls, unnoticed all his worth—
Denied in Heaven the soul he had on earth.—Selected.

AWAKE YE NATIONS!

How true it is that "eternal vigilance is the price of liberty." Great Britain is said to have abolished slavery in the Old World, and the United States, in the New. Yet the worst form of slavery—far worse than the chattel slavery of the South was—exists today in the Congo State under the personal, murderous, despotic rule of King Leopold of the Belgians, and Great Britain and the United States look on as if they were deaf and dumb, although in some parts of the Congo seventy-five per cent. of the population has been wiped out by the most horrible torture and murderous atrocities, their villages and homes burned, and all instigated by the greed for gain of the King of the Belgians. And hundreds upon hundreds of men, women and children have had their limbs hacked off as punishment for not having brought in the quantity of rubber that their Belgian task masters have required of them.

If Liberty is not dead in the breasts of Americans and Englishmen, they should rise up as one man to demand the instant cessation of this abominable iniquity perpetrated by a Christian nation!

PROVIDE WORK FOR ALL.

It is as important for the community to provide every man or woman of its members with work, at living wages, as it is to provide the children of that community with an education. And work should be made compulsory, when one chooses (whether he be rich or poor) to remain idle and spends his time in doing things that are detrimental to his own progress and that of the community. If work is not provided by the collectivity for those who desire to labor but cannot find it, they will have to pay for the maintenance of police courts and the expensive machinery for the detection and punishment of crime that will exist and increase where individuals are not harmoniously occupied.

In the regulation of their daily affairs, the inhabitants of cities and states are "penny wise and pound foolish." Instead of being occupied in making good citizens, they are in a continual squabble about who shall have the offices; and the office holders, as a rule, care not a fig to make better laws and better citizens, but nearly all their energies are directed to curry favor with those who can re-elect them to office at the end of their term, and to cater to the men of property and influence.

The thought that to exploit a community is the first business of the individual citizen, in order to get rich, is the origin of bad citizenship and a great deal of criminality and pauperism, for in his greedy efforts to amass wealth, he will disregard all else and trample on the rights of others, and will use his money to get special privileges, regardless of whom it may injure, thus corrupting, instead of uplifting the community of which he is an integral part.

*
* *

One day a daily newspaper gives fulsome praises, under a flaring head, to an elevator boy for going out with his gun and killing an innocent deer. Next day the same paper chronicles that two boys, out hunting, blow up a powder house and both are killed—sowing and reaping.

HUMAN EMBRYOS.

The "Progressive Thinker" states that Dr. Lodor, of Chicago, Ill., owns a shepherd dog, named Duke, who can sing. His voice embraces a scale of two and a half octaves and is a baritone. Dr. Single, professor of physiology in the Chicago University, has been acquainted for a long time with the dog, and vouches for the truthfulness of the dog's remarkable faculty. The first time that he and Mrs. Single heard the dog sing, accompanied on the piano by his master, they both thought that it was Dr. Lodor who was singing, for he is an excellent singer.

All that is required now is to have another Luther Burbank evolve from dogs, individuals who can be taught to speak and sing as human beings do. The very fact that one dog possesses the faculty to sing is evidence that it may be latent in all dogs.

There will be no lack of proof in the Coming Time that animals are but embryo human beings, and as man grows in Wisdom, his four-footed companions will increase in intelligence until all men will be convinced that all lives have a common origin and a common destiny, and the horrible cruelties, tortures and inhumanity now practiced upon animals will be regarded as belonging to an ignorant, savage and brutal age that knew but very little of real civilization and true humane principles.

*

* *

There would be but very little to fear from "mad" dogs if the people generally would provide vessels kept filled with water for the use of dogs and cats where they could readily get at it, especially in hot weather. The wonder is that greater numbers of dogs do not become "mad," when the thoughtless indifference of the average person to the needs of animals is taken into consideration. We always keep vessels filled with water in our yard, and cats and dogs from all over the neighborhood come there for a drink when thirsty.

*

* ..

Insanity is vanity, selfishness, envy, malice, hatred, etc., run to seed. The spirit manifesting love, unselfishness, generosity, forgiveness, becomes more and more sane—a clean mind in a clean body.

THE SOURCE OF DESTRUCTION.

The reason why Vivisection is still maintained notwithstanding that the intelligent and humane physicians decry it as the crime of crimes, is because money is coined out of the terrible sufferings of the animals from whom "serums" are extracted.

Were Vivisectors to torture animals one-fourth as much before the public as they do secretly, every one of them would be doing time behind prison bars.

Vivisection is worse than the most brutal murder, for, as a rule, the murderer speedily dispatches his victim, while the Vivisector gloats over his suffering victim for weeks or months or years, performing operations continuously upon it as long as any remnant of life can be retained in its body.

The most terribly destructive poison—a poison that creates awful accidents and horrors for mankind—emanates from the Vivisection Hells. It does more damage to humanity than the worst epidemic disease. If the race could (spiritually) see the ravages it commits, men would break up every Vivisection Hell in the world in twenty-four hours and would forbid the fiendish practice.

And from the permitted vivisection of animals grows the permitted vivisection of human beings, under various guises—operations for appendicitis being one of the most familiar. "As ye sow, so shall ye reap."

The Vivisector comes the nearest to answering to the description of the Devil and his fiendishness, that ministers of the gospel used to be so fond of picturing to their fear-stricken congregations.

*

* *

All people are alike poor who are not rich in spirit—who have not accumulated a wealth of good thoughts and deeds to make their lives heavenly. No material wealth or exalted office in government can ever replace the lack of living one's life in harmony with Divine Law. And it is because of this lack of spiritual unfoldment that progress halts and so many are fooled by the mirages of the senses that are continually held up to the gaze of multitudes who fail to see that there is no substantiality back of them.

Peace of mind attaineth! Peace of mind abideth in all good! Peace of mind is permanent happiness! Resist it not!

REFORM IN FOOD.

A non-flesh diet is the foundation not only for a higher form of life, but any life that is worth living. People of abundant means, and especially their progeny, demonstrate, quite frequently, the evils that emanate from "live to eat."

The idea of simplicity in all things, but chiefly in eating, when thoroughly instilled in the mind from infancy, will aid us in even extreme emergencies. It should be incumbent upon parents to search for the cause that renders so many persons destitute of capacity to face life's problems, at a time when one should be equipped to meet them with an enlightened understanding.

The spark of life can be intelligently used or misapplied. At an early age a person reared upon a meat diet, may appear as healthy as one fed on non-flesh foods; but on close examination we observe that the blood of the latter is less easily inflamed, and his primitive instincts less pronounced, and from that period on, if you chance to continue your comparison, you will be convinced that the Vegetarian has a less disquieting outlook.

A non-meat regimen gives all the nourishment requisite for the accomplishment of high ideals, while at the same time one is spared those ailments which result from a stimulating diet. Those endowed with considerable vitality, are likely to find two meals a day sufficient, and I know of cases where one meal, with fruit lunch, will keep in good trim; and since it is difficult to break a habit, why should one cultivate a harmful appetite? However, it is a singular fact, that, while people who have achieved more than ordinary mortals, attribute it, not infrequently, to a simple, non-meat diet, their followers are likely to place little or no stress upon their humane thought and works.

Benjamin Franklin, in his autobiography, says: "A non-flesh diet is conducive to clear ideas and rapidity of thought." John Wesley wrote to the Bishop of London: "Thanks be to God! since the time I gave up the use of flesh-meat and wine, I have been delivered from all physical ills." There are thousands who follow him as an ecclesiastic, and theologian, but who ignore this.

I know of a man who had, up to 15 years, never tasted meat; he looked the picture of health and contrasted with meat-eaters, of like

age, his peculiar delicacy of color, and skin, were quite striking. He weighed one hundred and fifty pounds. At that time he changed his avocation, and took up his home with others who subsisted chiefly on meat; he was enticed to do likewise. After several years he awakened to the fact that his delicate sensations had departed, and that he was lacking that buoyancy of spirit which in former days he had enjoyed. At this period he heard a discourse upon the value of Vegetarianism, and such was the effect that he immediately changed environment and habit. "Nothing," he says, "can overcome my regret that I did not adhere to my early diet. Seven years have not effaced the result of my misdoing." Statements of this character should disincline one to live the old way.

The selection of food is becoming a Science, but many do not see it in that light. Possibly a large per cent. of our evils spring from either a lack of proper nourishment, injudicious feeding, or over eating. There are but few people who can correctly prescribe a wholesome diet, since there is such a variety of dispositions and characters, and food should be selected in reference to constitution and habits. It is a lamentable fact, however, that the food question does not come within the scope of the curriculum of our medical fraternity, and consequently many M. D.'s have not given it serious thought, and hence people must usually look elsewhere for light upon that important matter.

I know of no person better qualified to aid in this direction than the distinguished editor of this magazine.

J. B. F.

Speaking of Dr. Charles Richet, the President of the English Psychical Research Society, Mr. F. Thompson, says, in "Everybody's Magazine": "He is an admirable type of the psychic researcher. He is leagues away from mysticism. An experimenter, a vivisectionist, a savant—cold blooded, dubious—he represents capitally those men of science who have taken up the study of the invisible world."

A "cold blooded vivisectionist" will have to give up his tormenting of innocent animals, and become warm-hearted and sympathetic, before he can come into communion with the angelic world.

God—the mind—leads the way.

WOMAN, THE BUILDER OF THE RACE.

Editor People's Press: This is not a man's world, not a woman's world, but a world for humanity, in which men and women conjointly carry forward the progress of social, state and human welfare. Nature has made woman the builder of the race. As such, environment—social, economical and political—is either helpful or detrimental, as it does or does not contribute to her well being physically, mentally and morally.

In a healthy, happy, intelligent motherhood is bound up the welfare of the coming child as to physical organism and healthful tendencies of mind and disposition.

The economical and industrial interdependence which invention has wrought has changed essentially the position of woman as to both domestic and outside activities. The city has enlarged and complicated the relation of all affairs, economic, industrial and civic, to woman as housekeeper and mother.

Man is slowly coming to realize that municipal affairs and regulations belong in the realm of business, of sanitation, of social and moral order, and not of politics. Women ought to be equally interested in them with men. The co-operation of man and woman everywhere in all departments of the social state is the only possible means of securing the order and harmony that can make the social state a blessing and benefit, and an uplifting environment for the growing child and oncoming generations. This co-operation cannot be complete and effective without the possession and power of the ballot by woman. What our country needs at this critical hour, when the choice must be made if the few shall rule the many or the many rule themselves, is the consensus of the moral force of all the people. Neither all the wisdom nor all the moral power inhere in man.

The co-operation of man and woman in freedom, each contributing their special qualities, preserves its harmony and benefits the family. Equality in the more extended conditions and social relations outside is the co-operation of the different qualities of manhood and womanhood necessary for the wise ordering of the larger family of the community. Directly or indirectly every act of council in city and legislature in state affects the home.

If our country ever reaches the high estate of a real republic the administration

of all its affairs will be by man and woman with equal powers and responsibilities.

LUCINDA B. CHANDLER.

IT STATES THE TRUTH.

The Oregonian has not supported woman suffrage, but has opposed it; and it will now take no part in the dispute between the women who supported it, as to why it was defeated in the recent election. But it will say that it has been an interested witness of the effort for it during the whole period of the agitation in Oregon, these forty years. It was begun by Mrs. Duniway, and has been carried on by her unceasingly; and whatever progress it has made is due to her, more than to all other agencies together. But for her, indeed, the subject would scarcely have been mentioned in Oregon to this day, and never seriously considered. The progress it has made is an extraordinary tribute to one woman's energy. Richard Realf wrote of one who—

Did not wait till Freedom had become

The easy shibboleth of the courtier's lips,
But smote for her when God himself seemed
dumb,

And all his arching skies were in eclipse.

If woman suffrage is a synonym of freedom, as its advocates claim, these lines are fit eulogy of Abigail Scott Duniway.—The Oregonian.

A missionary who has been working the south coast of Africa for forty-five years has just returned to New York with a story of the brutality of King Leopold of Belgium's rubber gatherers on the Congo. He brought with him samples of the hippopotamus hide whips used on the negroes on the rubber plantations, and said: "All these whips have caused death. Most of their victims were women. King Leopold's soldiers go through the villages and order so much rubber to be delivered. If the quantities demanded are not forthcoming the soldiers seize the wives and daughters of the villagers and torture them with these twelve-foot lashes. One of their methods of torture is to whip the women until the flesh is torn. Then honey is rubbed into their cuts and the victims are tied to stakes near beehives and ant hills, where they are stung to death."—Truth Seeker.

"Each good thought or action moves

The dark world nearer to the sun."—Whittier.

PERSONAL COMPETITION AND SOCIAL COMBINES.

SAMUEL BLODGETT.

To compete is an inherent human characteristic, and, like every other inherent quality, it has its important uses. Teachers know that pupils under the stress of competitive effort make much better progress. If competition were eliminated from games they would instantly lose their interest. Competition is the life of all prize contests, including horse-racing, pugilism and every phase of gambling. There is competition in every political struggle, competition of men, competition between parties, and competition between political principles. There are terrible competitive abuses we all know, and when these evils become very prominent in one's mental vision he may come to the conclusion that there is no good connected with the competitive function; but, in all the history of the world, whenever there has been an attempt to destroy competition it has resulted in nothing more than a change in its form of manifestation. Competition for material gain may cease between members of the same family, and this is frequent, but as between the family and the rest of the world it is active, in full force. It may cease between members of a community, as among the shakers; but as between the community and those outside it remains.

Neither would they consent to communism with outsiders on any other terms than the acceptance of their faith, their regulations and their life. Combinations of whatever kind, be they individual, corporate or state; whether for religious purposes, a labor union or a baseball team, they are all limited in their united efforts to their own organizations, and they maintain a sharp competition with other individuals and others organizations. Competition is so interwoven into our consciousness that with all of us it must manifest, in one form or another.

We compete for property, we compete for fame, we compete for political or other office, and we actually compete in gifts of charity. It is not too much to say that all our civilization has its tap root in competition.

Laws will not eliminate any human quality, and I do not know of any other means of doing it; and I do not believe it would be a useful procedure if it were done. We should try to discourage the use of any faculty in

any abnormal way, and prevent excesses. A good in excess is evil in its effects, and these evils crop out of nearly all of us at every turn. Let us compete in fairness, without arrogance, envy or undue greed; and let us dishonor success that is not fairly won.

Combines to lessen the cost of production and distribution are proper; combines for extortion (and these generally go with the other) are devilish.

The popular education of the day is vicious in the extreme. The educational environments of girls educates them to seek for husbands that can lavish money freely upon them; and the education of the boys is that the most important thing in life is to succeed; succeed in commanding sufficient money to satisfy these wants. Honorable dealing is considered less important and is held at a discount. It would be strange, indeed, if our country was not filled with scamps of all kinds, trying to cheat in every conceivable way that will not bring upon them civil punishment. Neither is it strange that there are numerous lawyers who devote their lives to studying how to help these knaves in their evil designs, for the largest fees they can command.

The masses of the people have awakened to the fact that corporate and other wealth is anxious to prey upon their property, and for excessive gain, even upon their health. There is a great stir over this; and, in my opinion, there is to be a great social change in the near future. Government inspection will not satisfy; it will have to slaughter the meat for the large cities and put it on the market. Later it will have to own and operate the great trunk lines of railway. It will own and operate extensive coal mines, and it will issue all paper money direct. There will be no banks of issue, and banks of deposit and discount will be so regulated as to secure depositors.

President Roosevelt is playing a part in hastening this great change that he little dreams of.

A fable relates that the highest rungs in a ladder said one day with arrogance to the lowest rungs: "Do not think that you are our equals; you are in the mud while we dominate all things above you; the hierarchy of rungs was introduced by Nature, it is consecrated by time, and is legitimate." A philosopher, who was passing by, heard this bombastic language; he smiled, and turned the ladder upside down.

CONTRAST THE TWO.

The movement for meatless diet could not have received a greater impulse than these revelations of corruption, literal and figurative, have given it, and everywhere thinking caterers in public and private are turning their attention to the study of the preparation of non-meat foods.

How pleasant to turn from these loathsome details to the programme of the Vegetarian Federal Union, of England, whose annual congress was held in London in June. The first thing on the programme was the "annual dinner of the London Vegetarian Association at the Holborn restaurant, Holborn." The programme states that "there will be a small exhibit of the many vegetarian foods throughout the congress, and it is hoped a flower show in connection with the Children's Realm."

Here is the work of the congress for Saturday, June 23. Doesn't it sound delightful and doesn't the whole miserable Chicago business show up blacker and more forbidding in contrast?

Saturday, June 23—

A visit to the Nest, Springfield Road, Clapton, at 3 P. M., to inspect the home carried out on vegetarian lines.

3:30 P. M.—Drills and songs by the children in the garden, if fine.

4 P. M.—Tea in garden, if fine.

4:30 P. M.—A little talk about the Nest by Major Asdell.

4:45 P. M.—Action songs and drills by the children. Collections in aid of the home.—Editor Eleanor F. Baldwin, in Evening Telegram, Portland, Ore.

The "New York World" has been inquiring into the Sugar Trust's methods, and thus summarizes its produce:

"One ounce of sugar cane, one dash of dirt, one pound of human flesh, one quart of human sweat, twelve hours of slave-driven labour, one half-starved family, one corrupted United States Senate, and 100 per cent. of Trust profit."

The "revelations" are a virtual repetition of Sinclair's "Jungle." The same filth and slavery are conditions of work under the Sugar Trust as under the Beef Trust.—Herald of Health.

Be receptive and you will be educated.

TESTIMONIES FOR VEGETARIANISM.

Lamartine, writing on flesh food, states: "This nourishment, though more stimulating in appearance, contains within it irritating and putrid principles, which taint the blood and abridge the days of man."

London needle-women were found to be starving upon tea, bread and bacon, costing 2s 7d per week, while Irish labourers were well fed on potatoes, milk and maize, at a cost of 1s 9½d per week.—Dr. J. A. Russell.

In a large acquaintance with Vegetarians, we have never known one to be a lover of alcoholic drinks or tobacco, and they suffer less from disease than flesh-eaters.—M. L. Holbrook, M. D.

Dr. Calvin Cutter writes: "Parents mourn over many evil effects of unrestrained passions and moral deterioration in the rising generation, while in truth these are too often but the legitimate harvest of the seeds they have themselves sown in the form of eating stimulating flesh food and drinking liquor to quench the feverish state engendered by the poisons in such food."

F. Boyle writes with reference to the Dyaks: Their food is so essentially Vegetarian as to afford an example of Dr. Lambe's principles in practical efficiency. The stories we heard in Sarawak of Dyak's strength and endurance seemed incredible until we had lived among them. The stalwart little native thinks nothing of taking a heavy European on his back over the slippery batangs. And these feats are performed so easily.

There are many attractions to be found in the Vegetarian diet. Nothing could be better or more agreeable. Science teaches the exact kind of food necessary for the human frame, and with the lessons of Vegetarianism, the feeding of man upon food that had never been sentiently alive would be the conquest of man over Nature.—Dr. W. B. Richardson.

The rule of the majority can never be a perfect government until the individuals composing it have perfected themselves. Yet the imperfect majority want a perfect government, but are not enlightened enough to select rulers from the few most advanced human beings—for perfection, like gems without a flaw, is rare. They will have only those to govern them who are on their own plane of unfoldment, and the government cannot be better than the unfoldment of the people.

THE UNIVERSAL REPUBLIC.

A MAGAZINE FOR THINKERS.

There is a magazine nine years old published in Chicago which discusses thought-force, will-power, auto-suggestion, all forms of drugless healing, brain building, the cultivation of memory and mental forces, and which deals with the psychological principles that bring health, happiness and success. It advocates no creed, dogma, fad or ism; it stands for progress and freedom in all lines of modern thought; it is a practical magazine for those who think; it teaches how to live without disease or worry; how to have health without drugs or doctors; how to use your own inherent powers to achieve success; how to acquire self-mastery.

Three Months on Trial.

Sign your name below, cut out this notice and mail; if you don't like the magazine, the three numbers you receive will cost you nothing:—

H. A. Parkyn, M. D.,

Editor, 4020 Drexel Blvd., Chicago:

Please enter my name as a subscriber to your magazine, on the following conditions: after receiving three numbers I will either

1. Promptly notify you to discontinue my subscription, in which case there is no charge whatever for the three issues received, or

2. I will remit the subscription price \$1.00 (foreign 6 shillings) when convenient. I also reserve the privilege of canceling my subscription at any time, paying only for the numbers received.

Name

Address

"The Aristocracy of Health," by Mary Foote Henderson. Price, \$1.50, net. Published by the Colton Publishing Co., Washington, D. C. There is probably no work published that has done more to arouse an interest in a pure mode of living and diet than this work of Mrs. Henderson. She has done much to revolutionize the dietetic habits of society in Washington, D. C. The "Aristocracy of Health" is full of interest for those who are seeking a better and happier way of living.

"The National Visitor" comes to our table in place of "Conable's Pathfinder," which has turned over its list to the "Visitor," but we are glad to announce that Brother Conable will still have a "Pathfinder" department in this interesting monthly magazine. How it ever can be sold for ten cents a year and one cent a copy is beyond our understanding. The paper on which it is printed must cost very near that. It is a large 16-page magazine, profusely illustrated.

"Self-Mastery" has blossomed out into a magnificent magazine—a real work of art, typographically and in its illustrations. Send for a copy and you will be delighted with it. It is in the forefront of progressive magazines. Published by the Self Mastery Press, 338-352 West Wayne street, Corry, Pa. Price, \$1.50 a year; 15 cents a number.

The "Essence of Common Sense," monthly. Price, \$1.00 a year; 10 cents a copy. J. L. Schaffer, editor. Published by Common Sense Pub. Co., 112 Pike's Peak avenue, Colorado Springs, Colo. This is the first number of this magazine, and merits its name. We wish it success.

The policy of the present Government of Great Britain has been to reduce the army. Sir Campbell Bannerman, the Prime Minister, says that "the growth of armaments is a great danger to the peace of the world," and he is making great efforts to reduce them.

"The Balance," monthly. Price, 50 cents a year. Published by The Balance Publishing Co., Denver, Colo. An exponent of psychic phenomena, monistic philosophy and advanced thought. A dollar magazine for fifty cents. Matter and make-up very attractive.

Send for a copy of the "Congo News Letter," to 710 Tremont Temple, Boston, Mass., and learn all about the horrible cruelty being meted out by the King of the Belgians to the innocent inhabitants of the Congo State, in order to increase his revenues.

Almost every week Brazil is sending out a new Spiritualist magazine. "Verdade E. Fe," (Truth and Faith) is the latest one to come to our table. Its motto is Amor e Progresso (Love is Progress). Published at Cameta, Estado do Para, Brazil, S. A.

We are delighted to see "Eltka" again. We have missed it for several months, probably owing to some inadvertence in its mailing department. Price, 50 cents a year; foreign countries 75 cents a year. Address: The Wright Co., Corry, Pa.

The pioneer "Banner of Light" has changed from a weekly paper to a monthly magazine. It stands second to no light-bearer in the world. Send ten cents for a sample copy to the "Banner of Light," 17 Fayette Street, Cambridge, Mass.

"Medicinal Foods," by Otto Carque, is a very important pamphlet that shows the way to get well and keep well by Nature's simple remedies. Price 10 cents a copy. Published by the author, 560 South Hope street, Los Angeles, Cal.

"Fellowship" is a clean, spiritually uplifting and soul-inspiring magazine. Get acquainted with it. Price, \$1.00 a year; 10 cents a copy. Address: The Fellowship Pub. Co., 420 West Sixth street, Los Angeles, Cal.

If you want to know whether the earthquake-fire of San Francisco had a good side to it, send for "Earthquake Blessings," to J. L. Brown, Box 43, Berkeley, Cal. Price 10 cents.

BE OPEN TO CONVICTION.



PASS IT ON.

HAVE you had a kindness shown?
Pass it on.

'Twas not given for you alone,

Pass it on.

Let it travel down the years,

Let it wipe another's tears,

Turn to hope your brother's fears,

Pass it on.

—Denver (Colo.) Graphic.

THE WORLD'S ADVANCE THOUGHT MEETINGS.

The following meetings for soul culture and spiritual unfoldment are held regularly every week in the parlors of The World's Advance Thought, 193 Sixth street, Portland, Ogn.:

A subject or question is discussed every Monday evening at 8 P. M.

On Tuesday and Friday afternoons, at 2:30 P. M., the members of the audience sit in the Silence and afterwards relate their experiences.

The Vegetarian Society meets in our parlors on the first Wednesday in each month, at 8 P. M.; and the International Ethical Education Society meets on the third Wednesday of each month at 8 P. M.

All the above meetings have done and will continue to do a work whose scope for the individual and collective uplift cannot be measured, and it will eventually blossom into a New Awakening for the race at large.

All are welcome to attend these meetings.

This is the teaching of exalted discarnate spirit teachers: "You cannot enter the 'silence' to ask for material things or cater to physical wants and necessities. Entering the 'Silence' is spiritual unfoldment." "Seek ye first the kingdom of God and his righteousness and all things shall be added."

THE INTERNATIONAL ETHICAL EDUCATION SOCIETY.

ARTICLE I—NAME.

The society shall be called the International Ethical Education Society.

Section 1. The object of this association is to teach the sacredness of all life; the true relation of the human to the animal life; and the full import of the command, "Thou shalt not kill."

To promote the study of the laws of ethics, and their application to character building.

To inculcate in humanity a love for Truth, Justice and that beautiful generosity that makes the strong supporters, instead of oppressors, of the weak.

To—by individual thought, word and deed—strive to promote Universal Harmony, and to hasten the coming of that glad day "when there shall be no more hurting and destroying in all the earth, for the world shall be filled with the knowledge of Universal Law."

ARTICLE II—MEMBERSHIP.

Section 1. The membership shall consist of Active, Associate and Honorary members.

Sec. 2. Application for active membership must be submitted to and accepted by the Executive Committee before being enroiled as such.

Sec. 3. Any person interested in the work of the society may become an associate member by the payment of the annual dues (one dollar) when they shall receive, post paid, the official organ, The World's Advance-Thought, and shall be entitled to all the privileges of the society, except voting.

Sec. 4. Honorary members shall be elected as such by the Executive Committee, and shall be entitled to all the privileges of the Society, except voting.

* * * * *

The "modus operandi" shall be:

1st. The widest possible circulation of literature tending to advance the work of the society.

2nd. Seeking to present the work of the society to all influential bodies, and all educational institutions.

3rd. Seeking to organize local clubs, especially at every county seat.

4th. To maintain a circulating library of such books, pamphlets, etc., as, in the opinion of the Executive Committee, best teach the objects of the society.

5th. The adoption of any plan or enterprise which is calculated to further the Society's aims and objects.

The headquarters of the International Ethical Education Society are at 193 Sixth street, Portland, Ogn.

Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.

Vol. 21, no. 5

OCT.-NOV., 1906

The World's Advance-Thought AND THE Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

Entered at the Post Office at Portland, Ogn., as Second-Class matter

HEREIN IS PEACE AND SAFETY!

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas.....	1:43 p. m.
Augusta, Maine.....	3:03 p. m.
Boston, Mass.....	3:28 p. m.
Baltimore, Md.....	3:08 p. m.
Burlington, Vt.....	3:18 p. m.
Berne, Switzerland.....	8:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	3:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:38 p. m.
Cape Horn, S. A.....	3:43 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Denver, Col.....	1:08 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	3:09 p. m.
Edinburgh, Scotland.....	8:01 p. m.
Frankfort, Germany.....	8:43 p. m.
Frankfort, Ky.....	2:33 p. m.
Ft. Kearney, Neb.....	1:33 p. m.
Fredrickton, New Bruns.....	3:43 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:03 p. m.
Honolulu, S. I.....	9:51 a. m.
Iowa City, Ia.....	2:03 p. m.
Indianapolis, Ind.....	2:28 p. m.
Jerusalem, Palestine.....	10:31 p. m.
London, Eng.....	8:11 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lecompton, Kan.....	1:48 p. m.
Lima, Peru.....	3:04 p. m.
Little Rock, Ark.....	2:03 p. m.
Milwaukee.....	2:18 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Montreal, Canada.....	m.
Nashville, Tenn.....	2:23 p. m.
New Haven, Conn.....	3:18 p. m.
New York City.....	3:15 p. m.
Newport, R. I.....	3:28 p. m.
Norfolk, Va.....	3:05 p. m.
New Orleans, La.....	2:11 p. m.
Omaha, Neb.....	1:38 p. m.
Ottawa, Canada.....	3:08 p. m.
Philadelphia, Penn.....	3:11 p. m.
Panama, New Granada.....	2:58 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	8:19 p. m.

Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, Newfoundland.....	8:38 p. m.
San Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	1:58 p. m.
Spanishtown, Jamaica.....	3:36 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Santiago, Chili.....	3:28 p. m.
Springfield, Mass.....	3:21 p. m.
San Francisco, Cal.....	12:01 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vienna, Austria.....	9:21 p. m.
Vicksburg, Miss.....	2:08 p. m.
Vera Cruz, Mexico.....	1:48 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.
Walla Walla, Wash.....	12:18 p. m.

THINK LOVE.

ALICE ESKEL.

YOUR thought is a house; it is an atmosphere
In which like spirits seek to live their lives.
Thought is a magnet that draws unto itself
Like elements, that give it strength and growth.
Think love and to thee flows Love's mighty power,
Angelic Wisdom from the hosts of Light.
Think not 'gainst Love if thou wouldst happy be,
For hate enslaves, while Love alone makes free.

ALL WHO DESIRE TO MAKE THE WORLD BETTER AND HAPPIER

SHOULD OBTAIN

"THE HERALD OF THE GOLDEN AGE

Edited by Sidney H. Beard. An illustrated quarterly
Price three pence. Published by

THE ORDER OF THE GOLDEN AGE,

Paignton, England.

Circulates in thirty-eight countries, Price 50 cents, per
annum, (Post paid). Sample copies 10 cents
Founded to proclaim a Message of Peace and Happiness.
Health and Purity, Life and Power.

THE WORLD'S ADVANCE-THOUGHT FREE READING ROOM.

Our Free Reading Room at 193 Sixth street,
is open to all, from 9 a. m. to 5 p. m. It con-
tains most of the leading publications in the
New Thought.

We extend a cordial invitation to both the
citizens of Portland and strangers in the city
to avail themselves of this opportunity to en-
lighten their minds in regard to the new re-
formatory movements of the day.

THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

Oct.-Nov., 1906.

PORTLAND, OREGON.

Vol. xxi, No.5 —New Series.

THE WORLD'S ADVANCE-THOUGHT.

Individualize in Tune with the Infinite.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

TERMS OF SUBSCRIPTION:

Per year, to any part of the United States, one dollar;
" " " " British Empire, six shillings.
Remit to Lucy A. Mallory, 193 Sixth St., Portland, Oregon.

SPIRIT IS THE REALITY.

THE argument that nothing ever came
From Spirits or the Spiritual World
Is very ancient. The Philosopher
Said to the Seer: "All that you see I know."
The Seer, in his deep wisdom, made reply:
"All that you know I see." The outward mind
Shines in reflected beams and borrowed rays
From inspirations through all ancient time
Diffused, and made a part of the world's thought;
The Seer, upon the other hand, discerns
With an original insight, what the world
Takes from its ancestral authority.
All that Isaiah saw was seen before,
And yet his state was real; all ablaze
Before him shone the New Jerusalem.
The Spirit-movements of the Present Age
Approve themselves as real as the old,
Because the same objection smites at each;
That is, that they are mystical and dim.
Till they become each man's experience,
All spiritual states are mystical.
Till man unfolds new faculties of mind,
And floats into the harmony of things,
Inhales the fragrance of the blessed spheres,
And rests within the perfect peace of God
That passeth understanding, Inner Life
Seems to the mind upon its sensuous plane
The poet's fancy and enthusiast's dream.—Pollok.

Inharmony breeds inharmony. Crime committed as a punishment for crime breeds and increases, instead of lessening it. The white race can only lessen crime among the negroes in degree that they purify their own minds, for the negro is negative and receptive to the positive mental influence of the white man.

WE GROW DEIFIC.

In this life, God Power operates and manifests through the spirits of physical men and women. If you break a limb, or are on a desert without food, no God comes to heal your limb directly or supply you with food, and, unless the God within some good incarnate spirit realizes your condition, your limb would remain unset, or you would starve to death.

The orthodox idea is that when the man—who has depended all his life on other physical men and women—leaves his physical body, he comes right in touch with the Highest Intelligence of the universe—that he "knows God."

But such an one could no more comprehend the Highest Intelligence than an animal could the refined discourse of cultured ladies and gentlemen.

As far as we can see in this world, gradual growth is the universal law of all life. We have sense enough not to put a kindergarten child in the High School and ignore all the intermediate grades. Yet this is what the world, blind and deaf to spiritual things, attempts to do when it wafts men and women, totally immersed in sensual living, to the Highest in the universe.

We do not by dying become all saintly, all wise—all knowing.

The trine, from time immemorial, has been regarded as the true symbol of Deity—the One at the apex sheds down its Love and Wisdom through ever-expanding, intermediate grades to the base of the trine, where are the great masses of unspiritualized people. God is the apex of the trine and never comes down in direct contact with humanity at the base; but humanity ascends to the apex by attaining spiritual knowledge, a step at a time, through the aid of higher and ever higher grades of spirit teachers. And when one apex is attained they find themselves at the base of a greater trine, and so on without end.

There are two chief causes that induce paralysis—one is the overtaking of the brain with cares and worries, and the other is the overtaking of the stomach with an excess of food.

All articles not signed are by Lucy A. Mallory.

TEACH BY YOUR ACTIONS.

The power that uplifts or degrades humanity is in the main due to the silent force of example. Not what we merely say, but what we actually live, is the real power that makes or mars human beings.

Tell your neighbor to cultivate a flower garden in place of a yard full of weeds and he will tell you that it is none of your business; but if you cultivate beautiful flowers around your own domicile and, without saying one word to your neighbors, many of them will follow your example.

And so it is in all other things. A noble, generous, lovable character finds imitators also.

The world waits for Reformers who will set before it great examples. Fine speeches are well, but the great reforms embodied in those speeches, silently lived by those who utter them are far more potent.

It is right that the Reformer should be asked by those whom he is striving to show the better way—"Are you living that kind of a life?" If he is not, then he had better use some of the energy he spends in speech-making to living the truths he advocates, for his speech is but the "letter," but the reform he lives is energized with his spirit.

Real Divine work does not depend upon money or numbers, but on "depth of love and height of life." One individual who is living the Divine Life dominates and controls the inhabitants of a world who do not live that Life, and they all (unconsciously to themselves) do his bidding. He is their Savior, whether they acknowledge him or not.

*
* *

We judge the universe from the infantile, narrow and restricted conception of our personal life and therefore are continually complaining that our individual life is not what it ought to be. But everything in life is mathematically correct. Life is not out of gear because we have bitter experiences and feel unhappy. Life ever has been, is, and ever will be harmonious and perfect. It is because we go counter to the harmony and perfection of life that we suffer, and see all things wrong. We make mistakes in trying to solve the problems, but we learn to solve them all right sometime.

GROW THE GOOD.

As long as there is any tendency in one to harp on his own delinquencies, as well as those of others, he is not growing Godward, and is doing nothing to become spiritual.

Wrong grows by dwelling upon it in thought or action. If the architect of a fine mansion finds that the builder has put some bad material in his structure that detracts from its beauty, he casts it out, and replaces it with sound material. By replacing wrong thoughts and acts with right ones we do the same. To replace hatred with love is to change corrupt elements to sound ones. But this requires watchfulness and thought. For a wrong done to make us angry is to weaken our power to right it, for anger is a fertilizer of that which is crude and undeveloped.

*
* *

Every atom moves in a circle or orbit, just like the planet moves in its orbit. Thus every atom of matter is in motion, and the awakened spiritual vision can see all matter in motion. The reason why the physical sight cannot see the movement of the atoms of matter is because each atom moves in an orbit so extremely infinitesimal and with such lightning-like rapidity that the physical eyes cannot follow the process and a door or chair or man's physical body seem to be fixed and immovable. Life and all things connected with it are so marvelous from the spiritual point of view, and so different from the way we understand it with our gross senses, that no adequate portrayal of the wonders of existence can be conveyed to the physical man.

*
* *

Man's own spirit is the door to the Spirit World. In degree that he becomes conscious of or realizes his own spiritual nature he opens the door to the Spirit World and becomes conscious of its glories and inhabitants. And the way to become conscious of his spirit is to manifest the expression of its innermost attributes—Love and Wisdom—in his daily life.

Those who are seeking to attain spiritual consciousness should be careful not to enter into fruitless arguments, for continuous contention makes the brain callous—just as the hands are made callous by the friction induced by hard work—and then it cannot receive impressions from spiritual sources.

IMMORTALITY.

The stars shall fade away, the sun himself
Grow dim with age, and Nature sink in years;
But thou shalt flourish in Immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crush of worlds!
—"Inspiration by Pythagoras," by Addison.

I feel my Immortality oversweep all pains,
all tears, all time, all fears—and peal, like the
eternal thunders of the deep, into my ears this
truth: thou livest forever!—Byron.

Thy eternal summer shall not fade.—
Shakespeare.

I am a part of all that I have met.—Tenny-
son.

It must be so—Plato thou reasonest well!—
Else whence this pleasing hope, this fond de-
sire,

This longing after Immortality?
Or whence this secret dread and inward horror
Of falling into naught? Why shrinks the soul
Back on herself and startles at destruction?
'Tis the Divinity that stirs within us!
'Tis Heaven itself that points out an hereafter
And intimates Eternity to man.—Addison.

We are born for a higher destiny than
earth; there is a realm where the rainbow
never fades, where the stars will be spread
before us like islands that slumber in the
ocean, and where the beings that pass before
us like shadows will stay in our presence for-
ever.—Bulwer.

"There is no death; what seems so is transi-
tion;

This life of mortal breath
Is but a suburb of the life Elysian
Whose portal we call "death."—Longfellow.

Look Nature through; 'tis revolution all,
All change; no death. Day follows day, night
The dying day; stars rise and set and set and
rise.

Earth takes the example. All to reflowerish,
fades

As in a wheel: all sinks to reascend;
Emblem of man who passes, not expires.
—Young.

Death is another life. We bow our heads
At going out, we think, and enter straight,
Another chamber of the king's
Larger and lovelier.—Bailey.

In the exquisite organization of the Celas-
tial substance, the range of sensible vibrations
may be increased immeasurably; and the ulti-
mate limits to which future perception and
education may advance, is possibly a mystery
transcending the research of even archangels.

MRS. LYDIA A. IRONS.

We do not think there is or could be in all
the world a more untiring and unselfish hu-
mane worker than Mrs. Lydia A. Irons. Not
only is she interested in the welfare of the
human race, but she is just as untiring in
her efforts to ameliorate the condition of all
creatures.

Mrs. Irons is located in Portland, Ore., at
present, and she is trying to organize, and
extend the influence of the International Eth-
ical Education Society, which meets every
third Wednesday in the W. A. T. parlors. This
organization aims to do away with all forms
of cruelty, whether inflicted upon mankind or
animals.

*

* *

Every community has its Silent Workers.
Those who go about doing good without
thought of sacrifice or reward. One of the
most self-sacrificing of these Silent Workers
that it has been our pleasure to meet is Miss
Emily Ferris, of this city. She earns her
own living by hard work, and yet there is no
day passes but some one's burdens are light-
ened by her ministrations, and there are none
so low but she will encourage, and help to
attain the Better Way. If every one would
follow the example of this noble lady, misery
and crime would be unknown on this earth.

*

* *

The World's Advance-Thought does not
take advertisements; it does not club with
other papers; it does not send in bills for
subscriptions that are left unpaid. It is not
a money-making scheme in any way. We have
through intuition, inspiration, and direct com-
munication with wise teachers, learned how
to apply some of the laws that govern life on
the earth, that has made the way clear for
us, and we are trying to give others the ben-
efit of our experience. Our measure is not
very large as yet, so it is not very much
that we can give, but every little helps, and
every day increases our capacity to receive.

*

* *

In losing the old we get the new. The agony
of death is followed by the bliss of the awak-
ening in spirit—the sunshine and purer atmos-
phere follow the tempest.

POTPOURRI.

Your own spirit refined, clarified and purified is the "pearly gate to Heaven." You can only realize the existence of wise and loving spirits by the vision you obtain of them through the transparency of your own spirit. If your spirit is dark, sick and polluted you have closed the "door to Heaven" by making it opaque, and the light of the spirit world, though ever shining, cannot penetrate because of your self-imposed obstructions. Hence, to realize Heaven and good spirits in your own consciousness (the consciousness of Immortality) you must yourself transform your darkness into light.

Yet still there whispers the small voice within,
Heard through gain's silence and o'er glory's
din:

Whatever creed be taught or land be trod,
Man's conscience is the oracle of God.—Byron.

[Above the babel of the voices of sense and ignorance this "oracle of God" is still speaking to each individual soul. Heed it and it will guide you into all good; turn away from it and it becomes silent, and blind guides will usurp its place.—Editor W. A. T.]

The science that regards the earth as a molten mass, seven thousand miles in diameter, with a comparatively thin crust on which we live, is thoroughly absurd. From whence comes the fuel to feed this giant furnace, and that has supposedly burned for millions of years? And, admitting that a self-feeding fire could have been maintained in all that period, we should all have been baked black long ago. Much of that which goes by the name of "science" and that had its birth in ages of ignorance is simply childish ununderstanding. To be "scientific" one must have spiritual perception.

Good spirits need pure psychic force (generated by good thoughts, acts and aspirations) unfolded in a medium in order to communicate with mortals, for such spirits cannot approach the medium unless this aura is unfolded. This aura is the Holy Ghost or God Power that forms an atmosphere around the medium, protecting and guiding him, and in which Truth alone can operate. This constitutes the true Spiritual Medium. All others are but shadows or counterfeits of this Divine intermediary.

One whose mind is filled with the filth of hatred, jealousy, envy, deceit, etc., cannot be conscious of angelic beings.

Physically naked we come into this world, our only possession a body of flesh, for this is what we need in order to manifest our life in a material world. But when we depart from the physical, we leave even that body here, showing us that "flesh and blood cannot enter the Kingdom of Heaven" and that it is not needed in the life of the spiritual consciousness. Yet the flesh body is the main and only concern of the millions from birth to death, and very few have any conception of a life apart from a flesh body; hence, the belief of the multitude that a resurrection of the physical body is essential in order to "live again." Yet life is spiritual and is the organized spirit permeating the flesh body.

Victory will perch on the banners of the woman suffragists in all the States of the American Union when women, generally, will study to think more broadly. Next to the opponents of woman suffrage, for downright harm to the cause of woman suffrage, stands the narrow-minded, bigoted woman-suffragist with some special vanity or hobby that she values higher than the emancipation of woman. We think that Mrs. Abigail Scott Duniway came nearer winning years ago, because she stood for woman suffrage in the broadest sense of the term and diplomatically kept free from all side issues.

For a season, for purposes of growth, the seed is hidden in the darkness of the soil, before it manifests in the light. Spiritualism thus far has been germinating, hidden from the consciousness of humanity at large, but that which has been hidden will now be revealed in the light of day. "All shall know the Lord (spirit) from the least to the greatest."

The very fact that only an infinitesimal portion of any individual's faculties receives but a small share of training in this brief physical life, compared to his unlimited desires and capacity for progress, should be of itself proof that somewhere the opportunities exist for the further development and refinement of his life that he failed to attain to while in the physical body.

Nearly all in this enlightened age realize more or less that cruelty to animals is not right, but they continue to be cruel because they do not realize that bad results come from it.

MANY IN ONE.

We are pleased to submit to our readers an article from the pen of Eleanor F. Baldwin, who is the "Woman's Viewpoint Editor" of the "Evening Telegram" of this city, and which appeared recently in that ably-managed and progressive newspaper. Mrs. Baldwin is one of the great woman writers of the times. She is inspirational, original, always kindly and optimistic, clear and interesting:

"Everything is one thing. The visible is a resultant of the invisible. No one in modern days has felt this truth so keenly or expressed it in so many and such beautiful ways and exulted so joyously in it, as Emerson. To him the psalm and the singer, the murdered and the murderer, were one.

"A very absurd proposition on the face of it,' perhaps you say. Yes, on the face of it it is very absurd; but why not look deeper than the face of it? If you look among the poems of that St. John, of the Old Testament, Isaiah, you will find this in good old Hebrew phrasing: 'I form the light and create darkness. I make peace and create evil. I, the Lord do all these things.' Since God is good, since God is love, this is to say that there is no evil, as we understand it? No, no, God wants none of our weak-kneed apologies for this world of his in which we shunt off as much of it as we do not like or approve of on a rival god whom we call the Devil. God asks nobody to attempt apologies for a world in which 'I the Lord,' I who create good, and I who also create what you call evil, I the all-powerful, all present, hold individual sway. He asks only that we recognize and believe in that sway.

"The Orientalists call our division of a universe into a di-verse which we call good and evil, the doctrine of "dualism" as opposed to monism or one-ism.

"But if everything is one thing, and that thing good, how is it we are so horribly deceived by appearances? Because there is such a thing as limitation of perception. Do you suppose the mosquito who bites a tattered, drunken denizen of the New York slums and then goes to Oyster Bay and gets a drink of the Presidential blood of Roosevelt knows the difference between the two personalities? What do you suppose the bears and the birds of the wild know or comprehend of our complex human life? With the indiscriminating mosquito, with the wild birds and the sly old

bear, it is not a question of good and evil, but of limitation of perception, and as surely as the sun rose this morning, just as surely does evil fade and dissolve with the broadening of perception and in exact proportion to it.

"There is another way to express limitation of perception; there is the knowing and the not-knowing evil, so called, is always the result either of immaturity, incompleteness, or not-knowing. What is in the making, what people do not know or comprehend, they either dislike or fear. To dislike or fear is to shun, to avoid, or to seek to antagonize and destroy, from this lack of understanding between men and men, between one set of men and another set of men, between one race and another, between one nation and another, comes antagonism, conflict and all that follows in their wake. To broaden perception is to deepen the feeling of kindness, to dissipate fear, to dissolve antagonism, to make the lion and the lamb lie down together with the lamb outside the lion.

"We needs must love the highest—when we see it.' We never fail to love the highest we do see, and the broadening of the perceptions, the pushing back of the barriers of fear and not-knowing, is a work that all nature, the so-called inanimate as well as animate, is engaged in. This it is that constitutes the divine right of work.

"You don't think stones work? or the granite foundations of the everlasting hills? But they do, and work hard. Imagine the tremendous cohering force exerted by the rocks when it takes giant powder to rend them asunder. Think of the labor involved in crystallization, in the forming of stalactites. O, yes, the rocks work all right, and hold in reserve for plans, and so for us, that from which sentient life is made. Well, then, if they work they must be alive—come now. See what a ridiculous position you are in. Certainly the rocks are alive, and they can be killed.

"O, yes, the stones are alive; in fact, this is a living, working world. Everything works—except some very poor or some very rich human beings, and don't for a minute think that either the one or the other will escape the punishment that follows surely if not always swiftly this violation of a universal law.

"But the trees and the flowers, surely they are allowed to live and grow in lovely laziness? Not so, Their growth is the result of work, often of prodigious labor.

"There is a story of a mushroom that forced its way right up through a cement pavement in a place of California; do you think that mushroom had no will power, no determination, or that it did no hard work to make that cement pavement yield it a reluctant right of way up to a broader life, out into the open where it could see its god, the sun? The sooner we recognize that all that is sub-human is just like the human only not so much so, the sooner we shall realize and delight in the realization of the fact that we live in a universe—that everything is one thing.

"Now the mushroom is seconded or distanced, just as you happen to look at it, by a tree that tunneled its way through a brick. Do you think the tree didn't work to do that?

"Mr. John Oliver, a South Carolina planter, has a wonderful curiosity on his farm. It is a sycamore tree three feet high, which has actually penetrated through a solid brick simply by the force of its own growth, and come through healthy on the other side. It seems that the brick was imbedded solidly into the top of the soil, and that a seed was buried some inches beneath it. When the seed put forth a sturdy sprout it slowly, week by week, ground its way through the resisting sand and clay of the brick and finally emerged on the top side.

"Do the lower animals as well as the rocks and the flowers and trees work? There is but one possible answer to that question. They are every last one self-supporting except those which we have caught and made work for us, or else made them shame-faced little idlers like the fashionable lady's pet poodle."

Harry J. Moore, the well known inspirational speaker, has recently filled a very successful engagement with the First Spiritual Society of this city. Large and enthusiastic audiences greeted him at all his lectures. He has left for San Diego to fill a six months' engagement with the First Spiritual Society of that city.

We had a pleasant visit from our friend, Mr. H. R. Kincaid, editor and publisher of the "Oregon State Journal," of Eugene, Oregon. His paper is always ably edited with good, clean matter and he is one of the foremost in advocating progressive ideas. The "Journal" is now in its forty-third year.

STRAY LEAVES.

JESSIE S. PETIT FLINT.

A straw is said to show which way the wind blows;

So also, a falling leaf from the fading stem of time.

* * * * *
The leaves fall and the flowers fade—even the buds of promise are sometimes blasted,—yet life struggles on for expression.

This is the Law of Being.

* * * * *
The wind blows.

The storm is gathering force.

Yet I, sheltered, inactive, wait.

The time is not yet for me to move.

I must unfold powers not yet in bud, and only hidden within stem and branch.

Who can find the bloom, or know the color?

Yet the perfume is even now penetrating each leaf and twig.

* * * * *
Simplicity is truth unadorned, direct—forcible. An argument that cannot be gainsaid, and yet graceful in its simple form.

Was Nature ever less than graceful?

* * * * *
Truth! Who has encompassed it?

Who has measured, or held it captive?

We grasp but the fragments, and reveal ourselves by the part which we hold.

* * * * *
Welcome—Thou art Nature's guest.

She opens her door wide to the one who can understand.

She limits thee not to a personality—a group, a circle—but the whole universe is thine as far as thou art able to grasp it.

The sea with its myriad treasures, the earth with its latent potencies, the very air we breathe,—all are thine.

Messages are in the whispering leaves, the liquid notes of the birds, the lowing of the creatures, the hum of insects,—they are for thee.

But more than all messages, is the communion of life with life—the free-masonry that binds all together in spite of diversity of expression. This, too, is for thee.

It is impossible to compute thy riches, they cannot be measured, for sea and sky and earth are thine, and all therein.

—
Noble souls love the future angel in the present devil.—Lavatier.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

HOW SHALL I A HABIT BREAK?

How shall I a habit break?
As you did the habit make,
As you gathered, you must lose;
As you yielded, now refuse.
Thread by thread, the strands we twist
Till they bind us neck and wrist;
Thread by thread the patient hand
Must untwine ere free we stand.
As we builded stone by stone,
We must toil unhelped alone,
Till the wall is overthrown.
But remember as we try,
Lighter every task goes by;
Wading in, the stream grows deep
Toward the center's downward sweep;
Backward turn and step ashore,
Shallower is there than before.
Ah, the precious years we waste
Leveling what we raised in haste;
Doing what must be undone,
Ere content or love be won;
First across the gulf we cast
Kite-born threads till lines are passed
And habit builds the bridge at last,

—Anonymous.

There is help in the Silence. From its touch we gain renewed life. In it we are healed of our hurts and strengthened for our work.

Amid the babel of voices we are bewildered. Silence gives us peace and hope.

Silence gives no creed—only that God's arms are around the universe. How small and unimportant appear all our troubles in the Silence, for then we are omnipotent.

Silence teaches how great we are. It teaches us that we have all eternity and all the universe. It is in the Silence that we hear the voice of Truth. All things true and lasting are given the Silence.

CULTIVATE THEIR SELF-RESPECT.

The State should make some effort to enable criminals, who have committed a crime for the first time, to retain their self-respect, for habitual criminality results from the criminal having lost his pride and self-respect, owing to the stigma that his residence in jail or penitentiary puts upon him.

An educational, probationary establishment should be instituted, in which criminals, who have committed crime for the first time should be incarcerated, and this institution should in no wise be considered as giving its inmates the stigma of a prison. If it were placed under the management of wise heads and sympathetic hearts, there is no doubt that at least two-thirds of the inmates could be won to lead respectable lives again.

The experience of the officers of the Juvenile Court of Multnomah County, Oregon, proves that youthful criminals can be saved from permanently entering the pathway of crime, if their self-respect is not destroyed by sending them to prison.

The excellent work done by Judge Arthur L. Frazer, and the officers under him, in the Juvenile Court is embodied in a report for the year ending June 10th, 1906.

*

* *

Woman will be fitted for the rough and thorny walk of the masculine professions when she has got a rough beard, a brazen front and hard skin, but no sooner.—Prof. J. S. Blackie. [And yet women are entering what such as Professor Blackie considers the masculine professions and are succeeding well in them, because they are taking the roughness out of them and are eliminating those things in them that require a "brazen front."—Editor.

*

* *

Liberty is essentially a spiritual attainment. When true Liberty abides in the souls of each and all (its true birth place) then Silence will take the place of noise. The panoply of white-robed Peace will be in evidence, instead of the trappings and tinsel of the warrior.

WHAT DEVILS ARE.

Leigh Hunt, in the "Seer," says: "The word devil has not been translated at all; it has simply been repeated, and thus given rise, in many instances, to a manifold and painful delusion; it was a Greek word for an evil speaker, a thrower of stones, and came from a verb signifying to cast through or against; *diabolos* signified simply an accuser—a calumniator. The Attorney General is designated in law Latin as the King's or, Royal Accuser; that is to say, Devil,—*Diabolus Regis*."

The man going round the world condemning everything is a Devil—the accuser. Every minister that has stood up in his pulpit and accused people of sinning, is, according to the right definition of the word, a Devil, and has thus increased the Hell or discord he condemns people to, for wrongs grow and increase by condemning them.

"Resist not evil," said the Christ, but every accuser (devil) makes wrong grow by calling attention to and resisting it.

"Neither do I accuse (act the Devil to) thee. Go, and sin no more," said the Christ to the woman caught in wrong doing.

*

* ..

Animals usually get no wages in kind treatment for the labor they do for us or for the milk, butter, eggs and wool they provide us with. Horses and oxen may have labored a lifetime for us, cows given their milk, sheep their wool, yet in return for all this, in the end, men think nothing of having them murdered in return for the money they bring.

Chattel slavery, in its worst form, still exists in the relation between men and animals.

If a tithe of the injustice practiced upon animals were done to men, the world would stand aghast at the wrongs perpetrated.

The Anglo-Saxon race denounces bull fighting as barbarous, but in a bull fight the bull is allowed at least to defend itself. But few are the Anglo-Saxons who denounce the myriad cruel and cowardly murders that take place daily in the slaughter houses and the woods, where millions of innocent animals are brutally done to death.

The first preparatory step to spiritual unfoldment is to cease criticising your neighbor, and to focus the searchlight on your own failings.

NOT THE SPIRIT OF LOVE.

In a work on "Moral Philosophy," in use as a text book at Stonyhurst College, the author, Father Richaby, S. J., in the section dealing with our attitude towards animals, writes as follows:

"Brute beasts, not having understanding, and therefore not being persons, cannot have any rights. . . . There is no shadow of evil resting on the practice of causing pain to brutes in sport where the pain is not in the sport itself, but an incidental concomitant of it. . . . Nor are we bound to any anxious care to make this pain as little as can be. Brutes are as things in our regard; so far as they are useful to us they exist for us, not for themselves, and we do right in using them unsparingly for our need and convenience. . . . We have no duties of charity, nor duties of any kind, to the lower animals, as neither to stocks and stones."

[Ignorant, indeed, of all that makes the spirit alive, must the man be who can utter such sentiments as these, and especially out of place are they in the mouth of a minister of a religion, whose God set the example of kindness and love before him. As well might we say that babies and idiots "having no understanding" cannot have any rights" we are bound to respect. Sick and dying people are often void of "understanding," shall we, therefore, cruelly abuse them?

But where is the Golden Rule in all this cruel sophistry—the Golden Rule voiced by the Savior whom this minister professes to follow? How would he like to be done by as he teaches should be done with the animals? Is he not hindering the spread of the "knowledge of the Lord" according to this text: "When the knowledge of the Lord shall cover the earth as the waters cover the sea none shall hurt or destroy in all my Holy Mountain. Editor.]

*

* ..

All that society calls crime, and for which they hold criminals in contempt, incarcerate them in jails and penitentiaries, and inflict the death penalty upon them, is involved in the cruel treatment by society of animals for food, sport, experiment and adornment, and from the point of view of spirit life convicted criminals have committed far less crime than respectable society as a whole.

Make not your thoughts your prisons.—

HELL AT CLOSE RANGE.

ELLEN SNOW.

Mothers, fathers, sisters, brothers, teachers, friends—all who have children or love children:—I pray you listen to my entreaty.

No health, no happiness can ever come to your little ones through the torture and murder of sentient beings.

No murderer can have the intuition to know what innocence needs. All inflicted torture breeds disease, either in mind or body, or in both,—in the torturer and the tortured. These two aphorisms cannot be gainsaid by any intelligence sufficiently developed to reason clearly.

To breed disease is devil's work.

Pain will never cure pain, filth will never cure filth, like will never cure like,—except in the esoteric sense, for all evil carries within itself the seeds of its own destruction.

When any outrage upon the sensibilities of the finer portions of a community becomes intolerable, their thought-emanations—showing to human view in speech and action—rise and dominate savagery and superstition, and compel an influx of sanity and common sense.

In the largest city of America an institution has been established and endowed where pitiless "research" is to be carried on to perpetuate the memory of a little child who knew nothing of cruelty.

There living animals will have everything done to them that the utmost ingenuity of perverts can devise; for no man who is sane can believe that "stimulating" nerves (necessarily without anesthetics), joining arteries to veins, removing organs, inoculating living organisms with any sort of toxic compound that can be found or made, or any other of the thousand and one devilish inventions of unbalanced mentality—will ever result in health to any one, either of body or mind.

And as a fitting addendum and completion to this torture-house for unoffending creatures, it is proposed to build a hospital, where the experiments may be continued on human beings!

Why should any wonder be expressed that there are anarchists? Why should a certain class of men of abnormal instincts be allowed to murder within four walls to their hearts' content while so much disapproval is felt if a bomb is thrown?

To be sure, in vivisection the victims are animals or hospital patients (except in unne-

cessary surgical operations in private practice when persons of wealth are more desirable); while in bomb-throwing the most prominent of human individuals are usually aimed for.

But life is life. Animals were not made to be tortured. Hospital patients would rather be treated kindly than callously destroyed, even for the sake of "science"—which in vivisectional parlance is synonymous with death, ruthlessly caused and heartlessly studied.

Dear patient mother, even if that teething, wailing infant has caused you aching bones and sleepless nights, would you give him up to have his spine punctured for "research"?

Will you, "Jolly Joe," send Frisk to be tied down on a table, paralyzed with curare and cut till he is only a bloody mass of agony, while he knows and feels all that is going on—the curly doggie that watches every glance of your eyes and every motion of your body, and leaps with delight when you call him?

Lovely lady of the rose-bloom cheeks and silken touch, will you give your pet Angora to be shaved and mutilated for "research"?

But hospital babies crave love just like home babies, and cats and dogs caught in the street feel pain like Frisk and Pussy Soft-toes.

And, O weary man of millions, or world-worn woman of society, would you like to be inoculated with cancer if you were in the last stages of consumption? And when you were dying, would you like to be punched and poked and shaken to see what strange things you would do while you were strangling for breath? Do you care enough for "research" to give yourselves or your children or your animals for studies which only an imagination strayed far away from right and DECENCY could contrive, and which human beings of normal impulses cannot even read about without being made faint and sick, through wonder that free-will can produce demons, and with pity for the victims of the TWENTIETH CENTURY WITCHCRAFT.

Dear Reader: Every thought of yours against vivisection—every word you utter against it is a power for good.

"Do unto others as you would that they should do unto you."

Pray, therefore, and demand that the animals at the Rockefeller Institute may be humanely disposed of, and that New York may no longer bear the disgrace of dedicating a place surging with the lust of cruelty—to a little loving child!

THE KINGDOM OF HEAVEN.

SAMUEL BLODGETT.

"Except ye be converted and become as little children ye shall not enter into the kingdom of heaven."

This is what Jesus is reported to have said 1900 years ago. He was talking to his hearers and telling them how to be happy; for it is evident from other sayings of his that he regarded heaven and happiness as synonymous terms. "If they say, lo here, lo there, go not after them or follow them;" and "the kingdom of heaven is within you." If it is within you it is not to be found in one locality or another, but where you are heaven is.

However imperfect Jesus may have been in some particulars there was wisdom in this utterance. Healthy children are happy if they are not in actual physical suffering or discomfort, no matter what their environments may be. It is not necessary that we should be as helpless as little children; but it is necessary that we should be as receptive to every species of joy that comes within our reach.

Children have their troubles, troubles that are hard for them to bear at the time; but they are transient as the clouds that pass over the sun, leaving no trace behind. It is the habit with most people to cling to their troubles, keep referring to them till they become chronic and deny the admission of thoughts and emotions that are waiting, ready to give us present joy. Little children never do so. They are always ready to let an unpleasant experience drop into oblivion as soon as it passes. Little children do not look ahead for trouble that never comes as grown people do, and they do not embrace that which does come ahead of time; but take the good that is for them in the present and make the most of it. The very fact of existing is happiness. The happiness of the little child is not dependent on fine and fashionable clothing, on grand houses, on social position, on a social whirl of gayety, or on the last novel. It is absolutely independent of all the vanities of life. The grown person who is not thus independent is not in the kingdom of heaven, and the kingdom of heaven is not within him. Physical and mental health is heaven.

This does not imply idleness or an indifference to what is passing in the world; it does not imply that one's desires must be centered on self; that the prime object in life

should be to make others serve us. The healthy mind cannot be otherwise than sympathetic and just. It is continuously and spontaneously blossoming out in good deeds.

Those with healthy minds find far more pleasure in doing for others than in having others do for them. It is far more blessed for them to give than to receive.

We can reach that stage where there is no temptation, where there cannot be a temptation to do wrong.

A fine old man was telling me some of his experiences in building. He was employed to superintend the building of a house and see that the contract was fulfilled. The contractors tried to make quite a saving in cost by evading some of its provisions. He called them to time on it repeatedly, and told them it would not answer for them to cheat in such ways. They finally told him, "What we propose to do will pass all right if you will let it, and those we are building for will never know it. If you will let us proceed we will divide the profits with you."

The old man said, "I cannot say I resisted temptation; it was no temptation to me."

MUST TEACH THE CHILD.

In the child lies our opportunity of emancipating the race. In teaching the adult and neglecting the child we commit a grave error. With this thought this illustration comes. We see a burning building. As soon as a portion of the building is consumed by the flames, instead of endeavoring to put out the fire, we build up the burnt out part with new material, the result being that the fire continues to burn indefinitely and thus the labor expended is lost. If the child mind could be imbued with these great life truths, we would thus attack the cause and put out the fire of error that has such headway in the world today. If every soul that loves mankind would contribute a small amount to the end of establishing a school where these principles would be taught by a competent and intelligent teacher, I feel that much good would result therefrom.

C. W. DICKINSON.

"An Old Maid's Reverie," by Mattie Cory. No price stated. This book is published and for sale by the Balance Publishing Co., 1700 Welton street, Denver, Colo. This will be of interest to all old bachelors; and all old maids may learn something of the New Thought by studying it.

THE TWENTIETH CENTURY INQUISITION.

In the days of the Inquisition, dungeons were prepared in connection with the torture chambers, where men and women were kept until the time came for them to be brought forth to torture. It was to gratify hate and love of pain in the name of religion. Religion, in thy name what suffering has been borne!

In this day of the great universities rooms are furnished for the multitudes of animals kept in store, to be brought forth before gaping students by red-handed professors, to torture such as no fiend of the Inquisition ever devised, in the name of science. Science that is the type and symbol of all that is noble, pure and truthful, which seeks to blend all phenomena in harmony as expressions of one beneficent cause. Science that, in its inner courts, culminated righteousness of human character, pure and magnanimous as the conception of God; Science, in thy name altars are made racks of torture, thy courts shambles, and the floor of thy temple flows with blood of the innocents.

"Medical" science has become a synonym of remorseless torture, and its now most lauded remedies are products extracted from the blood of animals made putrid by fever produced by injections of toxins.

Is an apology needed because this subject is brought before the spiritual public? It appears that no other class of people are alive to the great moral issue involved. There is not a leading secular journal in this country that will admit an article reflecting on these institutes. They have only fulsome praise. The professors fill the ears of reporters and editors, and the most wonderful things are promised. The college doors are closed against the public, and no inarticulate cry of pain can reach the outer world through the deadened walls of the dissecting rooms. Medical journals publish detailed accounts of revolting experiments without comment or disapproval, or rank the red-handed torturer among the foremost scientists. When Senator Gallenger introduced a bill into Congress, asking for government inspection of such laboratories, he met a storm of opposition. All he asked was publicity—that the people might know what was done in the dissecting room.

The Humane Association desired room at the St. Louis Exposition to exhibit some of the "delicate instruments," and other object les-

sons, but President Harper succeeded in making the board rescind this privilege, already granted, and confine the exhibit to a narrow book stall. The humane people wanted to show the public the appliances of this modern inquisition, and if they could not, if nothing could be shown, why was such effort put forth by the vivisection professors to prevent them.

It is this experimentation that President Elliott, head of one of the foremost institutions of learning in this country, calls "most humane!" If it is humane, what is cruelty? How can the human mind be so dwarfed and distorted as to take such a view? Only by believing as taught by the Bible, that man is given dominion over the animal world; that animals are inferior beings, without rights, and not demanding mercy, or attention from him.—Hudson Tuttle, Editor-at-Large, N. S. A., in *Progressive Thinker*.

It would tend to more widespread humane treatment of animals if all who can read the English language would read one of the latest pamphlets issued by the Humanitarian League, entitled "Why do Animals Exist," by Ernest Bell. Mr. Bell logically asserts that "animals were not made for the use and purposes of men, but for purposes of their own which we may be unable to fathom. That in mind, no less than in body, they are nearly related to us in what concerns this life, and that there is no evidence at all that they do not have a continued existence in other spheres." Price, 5 cents silver. Address the Humanitarian League, 53 Chancery Lane, London, England.

We are very glad indeed to announce that Rev. Austin, the editor of "Reason," and one of the shining lights of Spiritualism, has been installed as pastor in a temple at Rochester, N. Y., fitted to adorn the beautiful gems of spiritual truth that our brother gives forth so eloquently and wisely. Plymouth Temple is a beautiful structure, contains a fine organ, and has an auditorium with a seating capacity of fifteen hundred, besides many other large rooms, for library, etc. It originally cost sixty thousand dollars. We congratulate our brother and wish him every success in his new home.

The air about us may be full of Heaven's hallelujahs while we hear only the feeble whispers of our own prayers.—Tyndall.

"INDIVIDUALISM IN LIFE ON EARTH."

"Individualism in Life on Earth," by Robert Maitland Brereton, C. E. This pamphlet makes evident that the author is a spiritual man who has fine inspirations. No price is stated. Mr. Brereton resides at Woodstock, Oregon, one of the suburbs of this city. The following is taken from the closing paragraph of the essay:

"From this innate psychical consciousness of the spirit side of man, grows the belief in the survival of the fittest—the spirit soul—throughout the periods of evolutionary metamorphosis. Telepathy or thought transference between human beings in earth life has been proved to exist without any assistance from nearness of physical contact. This natural, though invisible, touch of **fellow-feeling** in physical form of life must be still more sensitive in the metaphysical and more refined stage; so that the ever-existing belief that there is this touch and communion existing between members of the human society on earth and those of the departed is in the ascendant, and as fast and wide spreading as there is more enlightenment. If the soul of man can truly believe in being in spiritual intercourse and touch with its Spirit Father—as shown in words of prayer and praise—we should have no hesitation about believing in the communion with the departed friends and relatives whom we have seen and loved; we should have no ignorant fears about ghosts and haunted places. In token of loving remembrance we decorate, periodically, the last resting spots of the mortal remains of our friends, relatives, patriotic and philanthropic men and women with living flower and greenery. These are a proof of the universal faith in the continuity of the individual human life. But for this innate hope and faith in a future, man would be better off if he had been created with the immoral standard of the brute and bird creation of life on earth. To know good and evil—right and wrong—to possess the free-will to choose, and to be sensible of the feeling of remorse would be useless endowments to man on earth and in the spirit world if everlasting evolutionary progression in higher features of mentality and morality were not a reality."

The new civilization is always interior to the old, like the chick in the egg.

PRESENT AND FUTURE.

Until mankind is developed by a much higher education than has yet been prevalent in this dear old world of ours, we shall find large numbers of people seeking, at times, to be amused by the antics of sub-human animals, from the elephant down to performing fleas.

Many of our race have not progressed very far beyond the environment of their own much earlier conditions, and they consequently delight in seeing cats, dogs, tigers, monkeys, bears, etc., performing feats which are ridiculous in themselves, as well as often being painful and disastrous to the poor creatures who are thus made to exhibit themselves.

When men and women learn to control perfectly their own animals instincts, and live from a higher more idealistic point of view they will gain a dominion over creatures of the lower species that can hardly be dreamed of now. But we may be sure they will then be glad to eliminate all cruelty from their dealings with any fellow-creature, and will seek to elevate and uplift the tiniest spark of life to be found in the universe.

We are told it is a possibility for the human soul to become master of "The unseen silent currents that sway all animated existence," and then the potent force behind the human eye, the kindly and humane stirrings of the human heart will accomplish greater wonders in the training and controlling of brute force than could possibly be thought of in any other way.

Such power will never be exhibited for money, however, but it will be potently used to help the earnest men and women who are working so unselfishly to suppress the glaring evils of this or other times, whether it be bull, cock, or dog-fights, animal training for the amusement of the public, the brutal pummeling of one human creature by another, or the college sports (?) which have so little regard for even the sacredness of human life.—Paul Veronique, in the Animals' Friend.

If you want to know what energy, faith, coupled with Mental Science, has done to build up a great institution for the education of the people in Mental Science, you want to read the latest publication of Prof. M. F. Knox, "I Succeed, You Can," which gives the history of his great enterprise, now established at Bryn Mawr, Wash. The price of the book is not stated.

THE UNIVERSAL REPUBLIC.

"The Temple of Health Idea," monthly. Price \$1.00 a year; 10 cents a copy. Published by the Temple of Health Press, 549-551 W. Van Buren street, Chicago, Ill. Orlando Edgar Miller, Ph. D., editor; Maben Wesley Barrett, Henry A. Manning, associate editors. This splendid magazine is the exponent of the philosophy of that great, new educational center, the Temple of Health. It is the first magazine of its kind printed in type-writing characters. It is beautiful, unique, original. And you get eighty-five pages of the most interesting matter on "health, co-operation, scientific selection, industrial education, science of the soul, psychic development, simple natural living and the life more abundant, for the small sum of ten cents.

"The Mountain Pine," monthly. Price \$1.00 a year; 10 cents a copy. Geo. B. Lang, editor and manager. Published by the Crystola Pub. Co., Green Mountain Falls, Colo. This new magazine is well edited and progressive, and exales the free air of the Colorado mountains. It has our heartiest wishes for its success. Here is a paragraph from one of its contributors: "The man is my friend who likes a dog—the homliest little yellow cur that ever walked behind the heels of a barefoot boy may have a geater supply of the real, true God principle about him than the individual who wears the number seven hat."

There has just come to our table "Practical Astrology for Everybody," by Lewellyn George, astrologian. It is issued by the Portland School of Astrology, I. Hulery Fletcher, manager, 266 Clay street, Portland, Ore. Price, paper covers, 50 cents; cloth bound, \$1.00. In this Aquarian age of the occult, everybody needs to become acquainted with the wonderful science of Astrology, and this book is a very concise and enlightened introduction to it. It is an astrological work that everybody can use and understand, regardless of any knowledge of the science. It is a useful daily guide.

"Nano, a Heart's Story from the Unseen World," by Charles Everett. Published by the World's Thought Publishing Co., Washington, D. C. This is one of the best of the new occult novels, for it embodies spiritual truths that are correctly stated, and they are interwoven in a most interesting story in such a way as to awaken in the reader the spiritual consciousness that may not yet have been aroused. The chapters devoted to the life and union of soul-mates are very fine and are evidence of a high order of spirituality in the author. The price of the book is not stated.

The Los Angeles (Calif.) Fellowship is a great organization, and it is doing a large snare of the good work in the awakening of humanity to the New Consciousness, under the leadership of Benjamin Fay Mills, who is the Permanent Minister and President of the Council. This organization publishes a very

progressive 60-page magazine, devoted to forwarding all that is New and True and Good. Price \$1.00 a year; 10 cents a copy. Address Fellowship Publishing Co., 420 West Sixth street, Los Angeles, Calif.

"Human Culture," monthly. Price, \$1.00 a year; 10 cents a copy. Published and edited by Dr. Victor G. Rocine and Emily H. Vaught, 130 Dearborn street, Chicago, Ill. This magazine, as its name implies, is devoted to the best culture of human beings. Man is constructed upon a scientific basis and, therefore, should be scientifically studied. "Human Culture" will help you to understand yourself and thus to better help yourself on all occasions. It is an attractive, illustrated magazine.

"Self-Synthesis a Means to Perpetual Life," by Cromwell Round. Price, 35 cents. Published by Simpkin, Marshall, Hamilton, Kent & Co., London, England, G. B. The author asks the question, "Why die?" And then answers his question very logically and conclusively that death, as we now realize it, is the product of the dominating race thought, and erroneous thinking and living. This booklet will help to dispel the superstitious dread of death, which generally hastens dissolution.

Dr. Parkyn has sold "Suggestion," of Chicago, to Mr. H. C. Hodges, Detroit, Mich. Its name will be changed to the "Stellar Ray," and it will be edited and published by Mr. Hodges at the Hodges Building, Detroit, Mich. Price, \$1.00 a year; foreign, \$1.50 a year. It will be a journal devoted to the elucidation of higher thought, psychological, metaphysical and scientific. The December number will appear under the new name. It will have a new department devoted to astral science.

If our readers are not yet acquainted with the "Voice of the Magi" we would recommend them to get acquainted with it. This magazine is the leader in occult matters in the South. F. H. Adams, editor; Mrs. L. S. Huck, associate editor. It is the official organ of the Ancient Order of Melchisedek. The price of the "Voice of the Magi" is 50 cents a year; 5 cents a copy. Address: The Magi Publishing Co., Waldron, Ark.

"Liberty of Speech and Press Essential to Purity Propaganda," is an address prepared by Theodore Schroeder for the National Purity Conference, which met at Lincoln Centre, Chicago, October 10th, 1906. Mr. Schroeder is the attorney of the Free Speech League and a dime sent to his address, 63 East Fifty-ninth street, New York City, N. Y., will bring you a copy of this pamphlet.

"A Revelacao," is another new monthly magazine, devoted to the propagation of Spiritualism. It is the organ of the Paranesse Spiritual Union of Belem, State of Para, Brazil, S. A. It is a handsome magazine, printed in the Portuguese language.

BE OPEN TO CONVICTION.



IT IS NEAR.

“I SEE the vision of the world redeemed!”—
So from the East I heard an Angel sing
While Heaven with seven-fold splendor around him
beamed:—
“The dead old Centuries, when Priest and King
Bore rule, have ended, and the race of men,
Humanity itself, revives again.” —Rousseau.

THE WORLD'S ADVANCE THOUGHT MEETINGS.

The following meetings for soul culture and spiritual unfoldment are held regularly every week in the parlors of The World's Advance Thought, 193 Sixth street, Portland, Ogn.:

A subject or question is discussed every Monday evening at 8 P. M.

On Tuesday and Friday afternoons, at 2:30 P. M., the members of the audience sit in the Silence and afterwards relate their experiences.

The Vegetarian Society meets in our parlors on the first Wednesday in each month, at 8 P. M.; and the International Ethical Education Society meets on the third Wednesday of each month at 8 P. M.

All the above meetings have done and will continue to do a work whose scope for the individual and collective uplift cannot be measured, and it will eventually blossom into a New Awakening for the race at large.

All are welcome to attend these meetings.

This is the teaching of exalted discarnate spirit teachers: “You cannot enter the ‘silence’ to ask for material things or cater to physical wants and necessities. Entering the ‘Silence’ is spiritual unfoldment.” “Seek ye first the kingdom of God and his righteousness and all things shall be added.”

THE INTERNATIONAL ETHICAL EDUCATION SOCIETY.

ARTICLE I—NAME.

The society shall be called the International Ethical Education Society.

Section 1. The object of this association is to teach the sacredness of all life; the true relation of the human to the animal life; and the full import of the command, “Thou shalt not kill.”

To promote the study of the laws of ethics, and their application to character building.

To inculcate in humanity a love for Truth, Justice and that beautiful generosity that makes the strong supporters, instead of oppressors, of the weak.

To—by individual thought, word and deed—strive to promote Universal Harmony, and to hasten the coming of that glad day “when there shall be no more hurting and destroying in all the earth, for the world shall be filled with the knowledge of Universal Law.”

ARTICLE II—MEMBERSHIP.

Section 1. The membership shall consist of Active, Associate and Honorary members.

Sec. 2. Application for active membership must be submitted to and accepted by the Executive Committee before being enrolled as such.

Sec. 3. Any person interested in the work of the society may become an associate member by the payment of the annual dues (one dollar) when they shall receive, post paid, the official organ, The World's Advance-Thought, and shall be entitled to all the privileges of the society, except voting.

Sec. 4. Honorary members shall be elected as such by the Executive Committee, and shall be entitled to all the privileges of the Society, except voting.

* * * * *

The “modus operandi” shall be:

1st. The widest possible circulation of literature tending to advance the work of the society.

2nd. Seeking to present the work of the society to all influential bodies, and all educational institutions.

3rd. Seeking to organize local clubs, especially at every county seat.

4th. To maintain a circulating library of such books, pamphlets, etc., as, in the opinion of the Executive Committee, best teach the objects of the society.

5th. The adoption of any plan or enterprise which is calculated to further the Society's aims and objects.

The headquarters of the International Ethical Education Society are at 193 Sixth street, Portland, Ogn.

Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.

Vol. 21, No. 6

JANUARY, 1907

The World's Advance-Thought AND THE Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

Entered at the Post Office at Portland, Ogn., as Second-Class matter

HEREIN IS PEACE AND SAFETY!

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas.....	1:43 p. m.
Augusta, Maine.....	3:03 p. m.
Boston, Mass.....	3:28 p. m.
Baltimore, Md.....	3:08 p. m.
Burlington, Vt.....	3:18 p. m.
Berne, Switzerland.....	8:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	3:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:38 p. m.
Cape Horn, S. A.....	3:43 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Denver, Col.....	1:08 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	3:09 p. m.
Edinburgh, Scotland.....	8:01 p. m.
Frankfort, Germany.....	8:43 p. m.
Frankfort, Ky.....	2:33 p. m.
Ft. Kearney, Neb.....	1:33 p. m.
Fredrickton, New Bruns.....	3:43 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:03 p. m.
Honolulu, S. I.....	9:51 a. m.
Iowa City, Ia.....	2:03 p. m.
Indianapolis, Ind.....	2:28 p. m.
Jerusalem, Palestine.....	10:31 p. m.
London, Eng.....	8:11 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lecompton, Kan.....	1:48 p. m.
Lima, Peru.....	3:04 p. m.
Little Rock, Ark.....	2:03 p. m.
Milwaukee.....	2:18 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Montreal, Canada.....	m.
Nashville, Tenn.....	2:23 p. m.
New Haven, Conn.....	3:18 p. m.
New York City.....	3:15 p. m.
Newport, R. I.....	3:28 p. m.
Norfolk, Va.....	3:05 p. m.
New Orleans, La.....	2:11 p. m.
Omaha, Neb.....	1:38 p. m.
Ottawa, Canada.....	3:08 p. m.
Philadelphia, Penn.....	3:11 p. m.
Panama, New Granada.....	2:53 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	8:19 p. m.

Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, Newfoundland.....	8:38 p. m.
San Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	1:58 p. m.
Spanishtown, Jamaica.....	3:36 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Santiago, Chili.....	3:28 p. m.
Springfield, Mass.....	3:21 p. m.
San Francisco, Cal.....	12:01 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vienna, Austria.....	9:21 p. m.
Vicksburg, Miss.....	2:08 p. m.
Vera Cruz, Mexico.....	1:48 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.
Walla Walla, Wash.....	12:18 p. m.

THINK LOVE.

ALICE ESKEL.

YOUR thought is a house: it is an atmosphere
In which like spirits seek to live their lives.
Thought is a magnet that draws unto itself
Like elements, that give it strength and growth.
Think love and to thee flows Love's mighty power,
Angelic Wisdom from the hosts of Light.
Think not 'gainst Love if thou wouldst happy be,
For hate enslaves, while Love alone makes free.

ALL WHO DESIRE TO MAKE THE WORLD BETTER AND HAPPIER

SHOULD OBTAIN

"THE HERALD OF THE GOLDEN AGE

Edited by Sidney H. Beard. An illustrated quarterly
Price three pence. Published by

THE ORDER OF THE GOLDEN AGE,

Paignton, England.

Circulates in thirty-eight countries, Price 50 cents, per annum, (Post paid). Sample copies 10 cents
Founded to proclaim a Message of Peace and Happiness.
Health and Purity, Life and Power.

THE WORLD'S ADVANCE-THOUGHT FREE READING ROOM.

Our Free Reading Room at 193 Sixth street, is open to all, from 9 a. m. to 5 p. m. It contains most of the leading publications in the New Thought.

We extend a cordial invitation to both the citizens of Portland and strangers in the city to avail themselves of this opportunity to enlighten their minds in regard to the new reformatory movements of the day.

THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

January, 1907.

PORTLAND, OREGON.

Vol. XXI, No.6 —New Series.

THE WORLD'S ADVANCE-THOUGHT.

Individualize in Tune with the Infinite.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

TERMS OF SUBSCRIPTION:

Per year; to any part of the United States, one dollar;
" " " " British Empire, six shillings.
Remit to Lucy A. Mallory, 193 Sixth St., Portland, Oregon.

THREE LESSONS.

There are three lessons I would write—
Three words, as with a burning pen,
In tracings of Eternal Light,
Upon the hearts of men.

Have Hope! Though clouds environ round,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have Faith! Where 'er thy barque is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the hosts of Heaven,
The inhabitants of earth.

Have Love! Not alone for one;
But man, as man, thy brothers call;
And scatter, like the circling sun,
Thy soul's lovelight on all.

Thus grave these lessons on thy soul,
Hope, Faith and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.—Schiller.

The meaning that has been attached to death makes the word itself demoralizing and unhealthy—it is a generator of fear, disease and suffering and it should be stricken from the vocabulary, and eradicated from the mind of man.

The fear of death has kept mankind from getting what belongs to them now.

The first thing that is taught the child is that he must "prepare to die." When it should be taught to live the best it could each hour.

Birth is the fitting term for that which is called "death." It is birth into a less restricted condition.

Let us begin in earnest to live each hour that passes the very best within us.

All articles not signed are by Lucy A. Mallory.

A MESSAGE.

While we were sitting, today, ponderings over another experience we have had of our body floating through the air and passing through solid walls, and wondering if it were a reality, and, if not, what it could be that brought about the condition of mind that made it appear real, the following message was automatically written through our hand:

"Your experience of the body floating in the air and passing through solid substance was nothing miraculous or strange. It seems to be so because you have not yet come into an understanding of the law that was operating. You would think it miraculous that ice could be changed into vapor, or wood into fire, if you had never seen it done; but as you have seen it done so often, you say: "It is natural law." Still you do not understand this law—you see the effect only.

"The time is near at hand when it will excite no more comment to see 'solid' matter float through the air, and matter pass through matter, then the sending of a message by telegraph does; and the law will be just as well understood as you now understand the law that operates the telephone and sends the message over the wires.

"Up to this time the human family has looked upon the body as the life, or at least it has acted as if the body were the life—the ego or the individual; therefore, it has always been looking for spirit to materialize. But the people are breaking away from the bondage of fear, that has kept them from thinking, except along certain lines, and their consciousness is broadening, reaching out to other planes, and they will soon discover that there is a law by which the manifestation of spirit, called 'matter,' can be made to change its form of expression and pass through other matter, rise up or sink down, at the command of will. Scientists must look to this law to demonstrate the immortality of the soul.

"Spiritualized matter is more effective than spirit materialized."

Humanity is to each man a mirror, in which he sees, not humanity as it is, but his own likeness.

MANKIND MASTERS OF DESTINY

Man assists Nature to refine its products according to his necessities, as soon as he comes to an understanding of the laws governing their production.

Nature, unassisted by the intelligence of man, manifests neither justice nor mercy. If a man became helpless where he could not be reached by his fellow beings, he would die of thirst and starvation, and Nature would not be mindful of his wants. She would not give him food or drink, nor relieve his sufferings nor preserve his life. She does not protect her productions from the elements or from disasters of any kind.

The more intelligent mankind become—the more conscious—the greater their control will be over matter.

The water made to gush from a rock by a Moses; the storm stilled by a Jesus; Peter delivered from prison by an angel, etc., are a few of the pictures of the possibilities when man has learned to use his spiritual sense in connection with his physical senses.

But he cannot attain his spiritual consciousness as long as he divides things into good and evil.

If the Universe is permeated by an All-Wise power, omniscient and omnipotent, evil is impossible. We see that which we call "evil" because we fail to grasp the universal relationship of things. In the process of manufacturing articles of use and beauty, very crude, foul-smelling and often dangerous elements are employed by the manufacturer. Viewing such crude thing by itself, one might call it an "evil," but regarded in its relationship to other things and the outcome for good, it is all good.

Ignorance is the progenitor of evil and fear. When we have unfolded all our faculties—physical, mental and spiritual—we will not know fear; there will not be accidents, sorrow nor sickness. Death itself will die, for man will know himself to be Master of Destiny.

Man educates and refines Nature as fast as he learns its laws of manifestation. When we understand the law of gravity we will navigate the air as readily as we navigate the water, and with greater rapidity.

Joy is the bank of the spirit, that never falls. He who has joy has all things. It is like the sunshine. All things beautiful and nourishing grow in its effulgent light.

THE GREATEST STUDY.

The main and most important study of all studies is to learn to transform inharmonious thoughts to harmonious thoughts at will. When one can do this he has attained spiritual consciousness. Then his severe labors cease, and all is joy, peace and happiness forever and forever.

But inharmonious thoughts cannot be transformed without ceaseless watching and strenuous efforts. Examine every thought before giving expression to it. Do not let irritability of the physical enter in—shut it out by spiritual mastery.

If one knows the new truths but does not live them, he is more open to be assailed by inharmonies than those who are ignorant of these truths, and the inharmonies cause him greater suffering because he is more sensitive.

The chaos of the mind must be transformed into order and peace by the activity of one's own spirit. This is the only way the individual can save himself from misery. No other systems can do this for him. "Sitting in the silence," deep breathing, physical culture, learning of the Yogis, retiring to solitude, etc.—none of these will ever make him spiritually conscious. Mental self-control alone evolves the power of Harmony—the Kingdom of Heaven within you. The Sun of Divine Being can only be seen when the clouds of inharmonious thoughts have been dispelled.

*

* *

All the errors, that have come to us from age-long ignorance, are still maintained because people will not think for themselves. To be enslaved to an erroneous idea is worse than to be enslaved to a tyrant. One may be enslaved to an oppressor, but there is yet hope for the slave if his mind is free, but it is much more difficult to reach one who is enslaved to the tyrant within his own breast—to the slavery of his own spirit.

*

* *

That which is Divine needs no defense or defender; it cannot be maligned. Though all the world be banded against it, yet will it win the world to itself. Truth shines the brighter when attacked; and error is weakened by defense.

KEY THOUGHTS.

LUCY A. MALLORY.

Spiritualism is the Resurrection—it makes the dead alive.

The sensual life needs stimulants; the spiritual life is self-inspiring.

The Universe completes itself in you, in degree to your receptivity to its perfection.

When you realize that you are rich in Yourself, you will not care whether you are rich in money or not.

The best way to "preserve beauty" is to have a clean mind in a clean body. If one has not these, all other methods to "preserve beauty" will fail.

There is no atom of space that is not filled with Life. And all this Life—insects, microbes, spores of decay, etc.—is an upbuilding and constructive, creative force. All is good in its ultimate purpose.

Old age—the improper use of the time we live; living at cross purposes with Life, instead of aligning ourselves in harmony with its Divine purposes. To live in harmony is to be and remain forever youthful.

First learn to let your own spirit lead you right, then there will be no danger of any other spirit leading you wrong. There are too many who claim to be "led by the spirit," who do not discriminate between the spirit of selfishness and the spirit of love.

The Vivisection Commission,—most of whose members are vivisectors,—which recently held its sittings in London, England, excluded both press and public from its sessions. This secrecy is sufficient evidence that Vivisectors are doing things that the public would not tolerate.

It is unsafe to entrust your body to a doctor who studies disease, instead of health, and who tortures animals to try and find out remedies for human diseases. It is unsafe to make your daily diet the product of murder, for a man who will murder an animal for profit to feed you, will have no compunction of conscience about your welfare if it helps his financial gain. It is unsafe to entrust your being to a minister who believes in endless Hell, for a teacher who can believe that the over-controlling Power of the universe will punish a finite fault with endless torture is a blind and ignorant guide to follow.

Individualized consciousness assumes an endless variety of forms.

Let not a day pass wherein you do not find something to take joy in.

Poverty is not want of money. Poverty is lack of joy. The joyless are indeed paupers.

We will not say of the coming ages that "they pass away," for we will realize that past, present and future is all in the Now.

Honor the wise man and he gives you the fragrance of his soul. If you honor an ignorant man he immediately becomes vain and arrogant.

The same light that enables you to see in the dark may, if misapplied, burn up all the labor of your hands. So with the beautiful laws of occultism taught by Spiritualism—if misapplied they become destructive.

The position of the man opposed to Truth is that of the ostrich, whose head, hidden in the shifting sand of sense, imagines that the danger that threatens him will pass him by because he refuses to see it.

All life is One Life; but all life is not one individual. Each individual has involved in him all the possibilities there are in Life. As he evolves them, more and more are involved in him. Life is ever beginning, yet never beginning; it is ever ending, yet never ending.

The preponderating spiritual atmosphere is the controlling factor in the world's advancement or retrogression. If the individuals who compose society were to generate an atmosphere of harmony, crime could not prevail, any more than darkness could be where there is a bright light. As long as society generates a criminal atmosphere, the prevalence of crime and criminals is the natural outgrowth. The seeds of crime that the individuals composing society sow in their own minds, take root in minds receptive to them and create the criminals.

Life is not something separate from our consciousness. Life is the concentration of all its forces and the combined manifestations of all its elements. Everything has to do with the life of the individual—both what he takes in and gives out. Eating and drinking, thinking, speaking, and physical action, seeing, hearing, smelling, tasting, etc., all have something to do with making up that which we term "life." If all these things are done in a harmonious way the life is perfected; otherwise, it remains imperfect.

ANCIENT SPIRITUALISM.

The laws that the Jews made against those having intercourse with "familiar spirits" were instituted to keep all such intercourse as a monopoly in the hands of the Jewish priesthood.

That the Ark of the Covenant was a cabinet for spirit manifestations can readily be seen, for all manner of manifestations of spirit power occurred in its presence, for it had been especially magnetized by the mediums (high priests) among the Levites.

The Jewish priesthood was a religious "trust" that kept away all competitors by calling other mediums "witches" and "wizzards" and threatening them with death if they exercised their mediumship.

Jehovah, the tribal spirit of the Jews, wanted to have the sole control of the actions of the Jewish people, and that control was in danger of being set aside every time the Jews consulted "familiar spirits" (the spirits of their relatives), and ignored the mediums—the Jewish priests—through whom Jehovah spoke and set forth his commands.

*
* *

The unreal has no existence. Every thought is real on the spiritual plane, and becomes real (through involution and evolution), in material manifestation, on the physical plane.

Every phase of consciousness is real to the one who is in that phase of consciousness.

The Heaven or Hell of each discarnate or incarnate spirit is the phase of consciousness each has cultivated and is real to it.

Tell the average man in physical life that his misery is largely due to his imagination, and he will indignantly assert that his misery is "real." It is certainly real to him.

We live in two worlds at one and the same time. Man's mind-spirit receives from the spirit world; and a mental demand is a call for spiritual assistance, which is mentally answered by a spirit or spirits in affinity with the spiritual plane upon which the one who sends out the mental demand is living. The higher the spiritual plane he lives on, the wiser and more perfect is the mental reply.

Man's body receives from the earth world and he voices his desires through his vocal organs.

The spirit world and the earth world are

conjoined—cut off its physical body, and the spirit cannot manifest directly to this earth world; cut off its mental faculties, and its mind-spirit cannot receive from the spirit world.

A wrong thought keeps one from knowing the truths of the spirit world, for truth and error will not mix.

*
* *

"The materialists' bond is very brief: simply we don't believe in spiritism, and we are working against that," says a writer in the "Ingersoll Memorial Beacon."

[If the writer means by this that she does not believe in those people who call themselves "Spiritualists," it does not matter much (still it would be better for herself and the Spiritualists if she did believe in them), but if she does not believe in spirit, she has left out of her consciousness all that makes life endurable and satisfying.—Editor W. A. T.]

*
* ..

The communion with good spirits is won by merit—merit creates the higher vibration that lifts your spirit up to their plane. If mere desire could accomplish spirit communion, half the world would realize the existence of angels. But we must first create the atmosphere of goodness in our being, and then, as a natural consequence, we will realize the angels that inhabit that atmosphere. The people who say that "only evil spirits communicate" are those whose atmosphere no good spirit can enter to convince them to the contrary.

*
* *

Many men commit crime because of the lack of the shelter, food and clothes that the penitentiary provides them with gratis. If all men and women could have the kind of work that they are adapted to—that they love to do—there would be very few criminals or tramps. If Government would go at it systematically and study the needs of the people, it could be easily arranged so that each individual could do the work he likes to do and not interfere one with the other. The time of labor could be shortened, and no one need be out of work, and no one would want to be idle.

STRAY LEAVES.

JESSIE S. PETIT FLINT.

How strange a thing it is that life becomes
so buried in its expression
That it is drowned in a mad rush of superficial
experience!

The passing, and the re-passing,
The routine of endless grasping,
To gather in; to hold; to enjoy all that the
earth plane can offer,—

Lands, gold, gems, pieces of art,—things with-
out number,

All seemingly solid, yet visionary as a dream;
Built upon the shifting sands of time—of a
day, an hour.

And yet this seems man's aim.

Is this the aim of Life?

Life eternal?

Does not Life find its joy in those qualities
that endure?

* * * * *

This is our day—

Our day of Soul Communion.

Draw near.

Let us partake of that great cheer,

The heritage of life,

In peaceful rest—blending in one thought.

Enfolded by those Infinite arms

Love becomes a power in the universe.

Lip to lip—and the story is not told;

Words never measure it—

The touch of hand is insufficient.

Even the heart-beat fails to express it;

Only as Soul to Soul is the message given.

* * * * *

Distance cannot divide us.

Even separate planes of expression put no
barrier between us.

The Soul seeks and is answered.

Thus the union and communion, wherever we
are.

Can man ask more than this?

To realize Immortality?

For when man becomes conscious of Soul Com-
munion,

He understands the meaning of Immortality.

* * * * *

And this is living—to be conscious.

The lack of it is death.

Existence is a law of being,

But our degree of control in matter governs
Immortality.

To live—or to simply be—

This is a problem for each of us to solve.

President Roosevelt has taken the right
stand in relation to the Japanese. Those in
this country are worthy citizens. Why should
we exclude them because their skin is a
shade darker than ours? The Italians are
many of them as dark skinned as the Jap-
anese—we do not exclude them from the
schools. The Japanese have proved them-
selves, morally and intellectually, as worthy
as any nationality in America. They should
be allowed all the privileges that is accorded
any European nation.

MIND VS. HEART.

ARTHUR F. MILTON.

The more mind a man has, the more heart
he needs to support it.

The "All is mind" theorists float in a sea
of inspiration that has neither limit nor foun-
dation.

It is a sort of "lecturing to death" principle.

We do not mean that acquiring knowledge
is wrong, but a mere book-worm gnaws at its
own vitals and destroys the substance intended
for others.

Truth not practiced is so much beach-
writing—erased by the next tide.

Mind without heart makes the monsters of
history. Forquemada, Nero, Caezar Borgia,
Pope Alexander VI, Catherine de Medici and
others are examples in history. The trust
magnates are examples of today. Individuals
galore of every age complete the list—men
who can tell how to live, but are hypocrites
at heart—who tell us to "do as I say, not as
I do." And others who can tell us how to
locate gold mines, make money and become
great, but neglect to take advantage of it
themselves.

It is all theory, all mind, but no heart.
They are willing to save others, but not them-
selves. A practitioner can demonstrate more
truth in a few minutes than a theorist can in
days or weeks of lecturing. Morality exem-
plified needs no pledge, promise or prescription.

The life-principle in man expresses itself
in thought and action—mind and heart. The
first instructs; the latter empowers. But while
we may impart our knowledge to the world,
we must not forget to enact it for our own
benefit as well. Without the latter we be-
come "whited sepulchers," Pharisees, thought
speculators—know-it-alls. The practitioner is
seldom ostentatious, for he knows what it
costs to be true to himself. Effort creates
heart, and that is the law or the love that
Nature teaches by her trials, sufferings and
disappointments, imposed upon us in the
course of our existence on the material plane.
Without love there is no action—no happiness
in spirit—in soul.

The flood did not wash away the progres-
sive spirit of the town of Kelso, Washington.
The holiday edition of the "Kelso Journal" is
a splendid number, and it is just what is
wanted to send friends in the East.

A MESSAGE FROM INDIA.

We give the following extract from the *Contemporary Review* in an article on "The Message from India." The writer says:

"Here, again, we find a clue in the modern experience of our times, in the vast and dim domain of Spiritualism. To review the history of this wonderful movement will form a difficult part in the task of whoever writes the annals of the nineteenth century. But this much we can already say, and say it with a certainty, that, after all deductions are made, there is a residue of perfectly genuine communication with the other world, the best evidence coming through trances, and not through tangible appearances. But consider what a door has been opened, even by the few verified trance communications. There is perfectly sound evidence to prove that the dead live; that there is no solution of continuity; that to die is to pass behind a veil—a veil not impassable even to the living.

"It is true that our evidence comes, so far, through rare and exceptional temperaments. But then we are indebted to not less rare and exceptional temperaments for what is best in music, poetry, painting. Nor can we in the least determine beforehand under what conditions genuinely inspired music, poetry, or painting, can be produced. Like the coming of comets, we wait for them. But comets come. So with our evidence of the other world into which those pass who disappear from this. We must wait for our evidence, but we get it; and we can see now that every age and every nation has had some clue to the truth.

About this mysterious door the thoughts of the yellow races of whom we have spoken have continuously pressed. Wherever we find them it is the same thing; there is the recognition of the persisting life of those who have passed out of sight, and there is the same insight into the rare and exceptional temperament through which at least a glimpse can be gained of the other world and those who dwell there. Is it to be wondered at that those who feel and recognize the invisible presence about them of their fathers, and their father's fathers, should cling to unity and continuity of family life beyond all things. And this very thing we find in the yellow races, whether it be the Koreans in the north, the Chinese in the center, or the Santalis and Shavaras in the South, among the hills of the Vindhya and the Ghats. Everywhere there is the ideal of clan brotherhood, of kinship through those who, being dead, yet speak.

We can hardly find an institution in the civil life of these yellow races which is not built up on the sense of this invisible presence, this community of family, unbroken even by death. It is a matter on which our very ignorance forbids us to say much; but we can, at least, say that our best knowledge, as well as our highest faith and hope, only corroborates the truth that has been the heart of their life for ages—the invisible nearness of the other world.

WHAT IS SPIRITUAL COMMUNION?

There is more need for a definition of Spiritual Communion than appears on the surface. So many people think they have it, yet it finds no place in their experience. There is, in the first place, a world of difference which they do not perceive between intercourse and communion.

It is quite possible to be in daily contact with the Spirit-world and yet know no real communion with its inhabitants.

The multiplication of "tests," the accumulation of startling evidences of spirit-presence and identity—these things are all very well in their way, but they do not constitute Spiritual Communion. The great essential is lacking. What is it? The words themselves ought to suggest it.

Take the word communion first. It is derived from the Latin *communis*; *con*, together; and *munis*, serving, obliging. It suggests, or rather implies, a common or mutual service.

So far as the spirit people are concerned I believe they are willing to play their part in this mutual spiritual service. But when the whole service is left to them, and we make no sympathetic response, then their communication with us is mere spirit intercourse, not Spiritual Communion at all.

To enjoy real Spiritual Communion we must share in the aspirations, thoughts, ideals, and purposes of the spirits. And yet there are but few of us who take the initial step even of trying to discover what the spirits' purposes are.

Think you that the spirit people have no higher object than to startle us with bewildering phenomena? No loftier aspiration than to convince us that death is not the end? No; these are but means to a great end, the fostering and unfolding of those spiritual qualities inherent in human nature, the development and expression of which makes for perfect peace and enjoyment.

Do not be content to take all the ministry the spirits can bestow, and selfishly decline the obligation to respond by sympathetic cooperation with them to render mutual service to spirits incarnate and excarnate.

Do not seek perpetually to drag the spirits down to your level. Try occasionally, nay, incessantly, to rise to their heights. Let your thoughts mingle with theirs; open your minds to the influx of their ideals; lend your energies to the attainment of their purposes. This is to dwell in Communion with them.—The Medium.

"My Father's Crime" was written by Muriel Iola Bliss, a little girl twelve years old. It is "her own life story." Her father deserted her when she was very young. It is a remarkable book for a child of that age to write, and it will no doubt have a large sale. It is on sale at "Jones' Book Store," 291½ Alder street, Portland, Ore. The young author can be seen at the same place.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

IF ALL WHO HATE WOULD LOVE US.

If all who hate would love us,
And all our loves were true,
The stars that swing above us
Would brighten in the blue;
If cruel words were kisses,
And every scowl a smile,
A better world than this is
Would hardly be worth while;
If purses would not tighten
To meet a brother's need,
The load we bear would lighten
Above the grave of greed.

If those who whine would whistle,
And those who languish laugh,
The rose would rout the thistle,
And grain outrun the chaff;
If hearts were only jolly,
If grieving were forgot,
And tears of melancholy
Were things that now are not;
Then love would kneel to duty,
And all the world would seem
A bridal bower of beauty,
A dream within a dream.

If men would cease to worry,
And women cease to sigh,
And all be glad to bury
Whatever has to die;
If neighbor spake to neighbor,
As love demands of all,
The rust would eat the sabre,
The spear stay on the wall;
Then every day would glisten,
And every eye would shine,
And God would pause to listen,
And life would be Divine.
—Washington Star.

If man is "the Lord of creation," all creation suffers if he is sense-bound, cruel and ignorant, and it is self-evident that the earth gives back to him in kind that which he sends out from his being. And yet men wedded to ignorance and cruelty, neither regard wise counsel nor bad experiences; consequently, their sufferings seem to have no end.

BLACK GARMENTS.

Black clothes are worn much in preference to light colored ones because they can be worn longer without showing the dirt that clings to them. The black garments worn for weeks and months, and sometimes for years without cleaning, are just as filthy as one of pure white would be, and even more so, for black attracts all kinds of noxious odors, that white would not.

All shoddy goods are dyed black, for they can best be disguised in this color. Everything that is soiled or damaged in men's or women's furnishings is dyed black, and is sold at full price. Black (like the darkness in which sin hides) covers a multitude of cheats, dirt and disease.

Black belongs to the tempest, the cyclone, the burnt-out ruin. It has no place in joyous, progressive life. It is the color of hopelessness, despair and superstition.

SPORT AND ITS FRUITS.

There can be no permanent prosperity where there is permanent selfishness. The people who disregard the right of human beings and animals to life, comfort and the pursuit of happiness are creating torment for themselves.

During the hunting season ten thousand licenses were issued here in Oregon to kill animals for "sport."

Has nothing come of all this misery? Does the thoughtless and careless world go free from the eternal operation of the laws of compensation?

The spiritual Seer comprehends the connection between the woes engendered by this "sport" and the ten thousand woes that come to blight the happiness of those who approve of such "sport."

Destruction is a phantasmagoria of the material mind. Everything that exists exists in spirit. There are endless transformations but no destruction. If that which lives in any form could be destroyed, Immortality would be impossible. The Life of the Universe is the life of each and all.

LET THERE BE LOVE.

In considering the subject of the cruelties practiced in the Congo on human beings for commercial profit, it can be readily seen that this inhuman spirit is not alone manifested by Belgium's King, but is the accompaniment of many other commercial enterprises for profit. What can be more horrible than the skinning of live seals (for the fur remains softer and more silky when they are skinned alive than when it is taken from their dead bodies), and, though the leading nations of the world are all interested in the islands where seals abound, and who have to undergo yearly this unspeakable agony to furnish the wealthy, cultured and intelligent women with seal-skin sacques, this terrible cruelty is continued for the same reason that King Leopold maims and murders and tortures the innocent negroes of the Congo.

The production of Persian Lamb is no less cruel.

And so on down the long list of cruelty to animals, because "it pays."

Much of the wealth, nourishment, amusement, fashion and medical treatment of the world is founded on cruelty to living beings in some form. The commercial world has heretofore regarded the acquisition of money as above all else, and great "profit" has generally been regarded as covering a multitude of sins.

But a better spirit is beginning to manifest itself among mankind. Love and Wisdom are transforming cruelty, thoughtlessness and ignorance.

The efforts being made to cease poisoning human beings with adulterated food, shows increasing respect for human life, and respect for Life in all its endless manifestations.

*

* *

To tell a man a truth and then argue with him to have him accept it, only tends to make him reject it. If you plant a seed in the soil, you do not take a rake and pull it up again out of the ground, but you let it lay quietly therein until it takes root and germinates. Thus it is with a truth. This is why a truth that one reads quietly, alone, is more effective than that given in a wrangling spirit. All growth is spiritual, and the spiritual can only grow in the Silence of Being.

HARMONY.

There will be no end to the troubles between laboring men and the capitalists, so long as they regard themselves as separate, with distinct interests that must be maintained and fought for in inharmonious ways. And the constant criminations and recriminations of labor against capital, and capital against labor, produces a mental atmosphere of discord and hatred which makes harmonious action impossible, and in which destructive elements are fostered and generated, that in the end produce loss to both.

The interests of all men on the plane of progressive upbuilding and permanent prosperity are one and inseparable. No enterprise in the business world can come to a successful issue unless the men with money, and the men who plan and do the work, combine harmoniously to that end. And how much more necessary must this harmonious cooperation be in their relation to each other, that laboring men and capitalists may be at peace at all times.

In this country the laboring men and the capitalists are not looked upon as distinct classes. Most of the capitalists were formerly laboring men and, with a turn of the wheel of fortune, capitalists become laboring men again.

If laboring men and capitalists were governed by the law of Love there would be no further troubles, for all would be capitalists, and all who work would be laboring men.

*

* *

There can be no solution to the race problem in the Southern States as long as the white race hold the negroes in contempt. It is this spirit of contempt that prevents the colored people from progressing.

The negro race is the most susceptible in the world to suggestion, and suggestions of contempt on the part of the whites, blossom into crime in the negroes.

Intelligent and humane Southerners inform us that where the negro is respected, and his rights are held as sacred as those of the whites, he responds in kind, and that he manifests faithfulness and affection.

The wealth of the South is largely dependent upon the faithful labors of the colored people. They are the very foundation of the prosperity that the South boasts of.

THE RESULT OF THOUGHTLESSNESS.

We are only half awake yet to the possibilities for both pain and pleasure contained in all organisms possessed of a nervous structure. We are too apt to feel that all such capacity is restricted to our own personalities. We know most acutely when we suffer but we have not learned the lesson suffering is intended to teach until we recognize the great bond of common pain and pleasure that unites all sentient things.

We know how we can suffer from an ill-fitting shoe or from clothing that hampers and restricts our movements, but only a few have extended that knowledge to reach the horses who do so much of the needful work in the world. Of course, they must suffer in silence, expressing their pain only in what we consider "viciousness" and the more highly organized and sensitive the animal, the more "vicious" will he become under a bad harness. In a pamphlet issued by the Humane Society, Dr. Kitching, of York, England, sums up the discomfort the horse experiences from the check rein.

"The confinement of the head in a constrained position whilst the heart and lungs are excited by work hinders the breathing and the circulation of the blood in the head. These effects make the horse uncomfortable and he becomes restless and irritable; in fact, his head aches and pains him and he gets many a violent blow just because his driver cannot understand the cause of his restlessness. Also the overcheck inflicts unceasing torture in another way. By holding the head upwards it puts the muscles of the neck on a constant strain. They become painfully uneasy and tired. If the horse cannot bear it, he rests the weight of his head upon the rein and his mouth is violently stretched. Thus he only exchanges one torment for another. To sum up in a word, the overcheck lessens the horse's strength, brings on disease, keeps him in pain, frets and injures his mouth and spoils his temper."

Mr. Fleming, veterinary surgeon of the Royal Engineers, also of London, says:

"Nothing can be more absurd than check reins. They are against reason altogether. They place the animal in a false position. The horse stands with a check rein exactly as a man would stand with a stick under his arms behind his back, when told to write. It is also extremely cruel. It is not only the head that suffers, but from his head to his tail, from his shoulder to his hoof, and over his whole body, he suffers more or less.—Eleanor F. Baldwin, Woman's Viewpoint Editor, in Evening Telegram.

If the good is too often the enemy of the best, fair ideals are yet true friends of the imperfect. They arouse and stimulate the slumberous soul. Salvation is arousal. Heaven is opportunity. Eternal life is endless possibility.—God and Music.

A THREE-MILLION-DOLLAR HELL.

One of the most severe attacks on this institution which we have seen has just come to our table, signed by Hudson Tuttle, in "The Progressive Thinker." It tells how, at a cost of three million dollars, this building has been erected and stored with dogs and other animals to be vivisected. It also speaks of the vivisections practiced in Chicago University, to the support of which Mr. Rockefeller has so largely contributed.

It seems to us that this vivisection is a terrible business, both for the creatures we call dumb, on which it is practiced, and for its influence on the human beings who practice it. We have published through the years many articles in regard to it, have paid hundreds of dollars for prize-essays about it, and have given them a wide circulation among thousands of physicians. We believe we are the only society in the world that has had, during many years, a prize offer of one hundred dollars for evidence which shall enable us to convict of cruelty in its practice. We have obtained a law in Massachusetts against vivisections and dissections in our public schools and have a standing offer of twenty-five dollars for evidence by which we can convict any person of violating that law. We wish some one would tell us precisely what new and valuable facts have been discovered in our country during the past ten years by the vivisection of the multitudes of animals that have been vivisected.—Geo. T. Angell, in Our Dumb Animals.

A forceful cartoon recently appeared in the Tallahassee (Fla.) Sun. It shows up one phase of modern science, so called medical science. It shows how doctors make people sick and create disease. The process is simple—just inject a little vaccine virus; that is, a poisonous pus, the essence of a terrible blood taint. In the cartoon a physician is vaccinating a crowd of school children. From his vials of virus poured out upon innocents, there arise threatening and formidable demons, labelled "inflammation," "lockjaw," "blood poison," and "fever." Beneath are the words, "Protect the children from this barbarism!" The Sun is on our side of the subject, and it is the only side worth taking.—The Flaming Sword.

We believe that a bill will be up for consideration by Congress, now in session, to extend the time in which animals in transit on railroads to the slaughter houses may be detrained to be fed and watered. It is claimed that much more injury and suffering is inflicted upon animals by detraining them than if kept without food and water. It seems to us that there is no necessity of animals being sent to the slaughter houses of the great centers and undergoing torture, injury or starvation while in transit. Let Congress make a law that all cattle must be slaughtered where they are raised and an immense amount of cruelty and suffering would be avoided.

SETTING STEEL TRAPS.

The season is here when "sportsmen" will go out and set a lot of steel traps for the purpose of catching animals for their fur, or incidentally other animals, frequently somebody's pets, for no purpose whatever.

We think that of all inhuman devices for catching animals, the steel trap is the worst. Who can picture the sufferings of an animal caught in one! Caught by one leg, the leg broken, the bleeding arteries sending their supply of blood to that point, swelling to three times its natural size, the inflammation caused by the pain and the ineffectual efforts to get away, then the cold and hunger, until finally in its despair many an animal gnaws its own leg off to rid itself of the hateful trap!

Boys, did you ever think of this when you set a steel trap, and then forget it for a week at a time? How would you like to get caught in one? If every boy who sets a steel trap could get caught in one that was proportioned to his size as his trap is to the animal he sets it for, he would never set another. One experience would be enough.

We read in the *Youth's Companion* of a year or so ago about a man who set a "sapling trap" for a deer and got caught in it himself. He bent down a small tree, tied it with a trigger, and put a noose so that when the deer stepped through the noose and tightened up the rope it would spring the trap and raise it up into the air, allowing it to dangle there until it died of hunger, cold, or was killed by its captor! In manipulating the noose he accidentally sprung the trap, was caught by the noose under his arms, the knot closing on his back in such a way that he could not release himself. He was a long way from home, no one knew where he was, and it was evening. It turned cold in the night, a wind, rain and sleet came up, and he had nothing to expect except a release by death from cold and exhaustion. But the ice froze on the tree, bent it over so he caught hold of something, and after suffering he got free, crawled on his hands and knees to a dead tree, built a fire and laid there until a searching party found him. He had his experience and never set another trap.—*The Sunflower*.

What are the reports that are coming in from all parts of the universe today? They all tend to one announcement; they all unite their voices to preach one mighty gospel—the essential goodness of the world and of life; that the universe is cradled in Love; that it is not only a Unity but a beneficent Unity; that the life of man, the child of the universe, lies embosomed in One Great Life; that the essence of things is Good, and the purpose and the outcome good.—*The Australian Herald*.

The great hospital just opened in London, for the exclusive use and treatment of animals belonging to the poor, is another sign that the world is growing more humane.

THE PSYCHIC SIDE.

But there is a psychic side to this question of suffering inflicted not only upon the sub-human, but the human, that we are likely to overlook, and which surely and certainly involves us all. For example, all who live in the city of London are covered in the pall of the London smoke, the result of the millions of chimneys belching out soft coal smoke.

Just as really, though we cannot see it, the psychic atmosphere is heavy and dark with the cruelty and injustice that are rife, and we are all, to a greater or less extent, under this depressing pall. The difference between this psychic atmosphere, dark with cruelty and injustice, and the sunny, energizing one that we might have if the dark clouds of ignorance, cruelty and injustice were swept away, would cause a lifting of the spirits that would amount to transfiguration.

Don't be appalled by the magnitude of the work. We haven't it all to do, but only just so much as comes in our way, if it's no more than looking after the animals about the place or caring for the children of the incompetent. But always there is this to do: To keep our senses alert and awake and able to discern clearly between cruelty and kindness, between justice and injustice in both high and low places.—Eleanor F. Baldwin, the *Woman's Viewpoint* Editor, in the *Portland, Ore., Evening Telegram*.

The "Denver Post," one of the leading papers of Colorado, is doing a splendid work for the spread of New Thought among people unfamiliar with it, by devoting a whole page in its Sunday issue to its elucidation, under the able editorship of Dr. McIvor-Tyndall. This gentleman has also opened a New Thought Center and Free Reading Room at the Hotel Albany. Dr. McIvor Tyndall will soon send out a 48-page magazine, entitled "The Swastika," a sample copy of which will be mailed when ready together with a copy of the Sunday Post. Address: Dr. McIvor Tyndall, Hotel Albany, Denver, Colo.

What imagination can compass the ultimate refinement and rarefication of the human body? Consider the result upon the race of continued abstinence from meat eating, wine and rum drinking and the elimination of the uses of tobacco and all sorts of gluttony, with universal refinement and virtue, and the legislative evolution to peace and order. The body of man will become so refined that his translation into a spirit body will be as natural and instantaneous as the translation of water into gas.—William Homstreet in "Electricity and the Resurrection."

"The Temple of Love," by Ernest Newlandsmith. Price one shilling (35 cents post-paid). Published by the Order of the Golden Age, Paignton, England, G. B. A spiritual work contrasting the various kinds of love—a mother's love, Divine Love, etc.

"BROTHER PAIN AND HIS CROWN."

"Brother Pain and His Crown," by Josiah Oldfield, M. R. C. S., D. C. L. Price twenty-five cents (silver) postpaid. Published by the Order of the Golden Age, Paignton, England, G. B. If any man can read this booklet and remain a flesh eater, he has certainly lost all sensibility. Following are a few excerpts:

"Man rises up from the stool of pardon and turns round on the lowly cringing creation to whom he is as a god, and with a loud and arrogant voice selfishly points to himself and says:

"My stomach calls for your dead bodies, go and kill yourselves that I may eat you up.

"My nerves and muscles want exercise and tone, go and dance the dance of death before me that I may shoot you as you gambol.

"My illnesses want your vitality to heal them; go and lie in the vivisector's hell that by your diseases and manglings I may escape the penalties of my misdeeds.

"You may sob from byre and bleat from shippon, you may groan from cattleship and mourn from lonely stalls, you may bellow from abattoir and shriek from blood-stained slaughter-house, you may agonize and die in your thousands and your tens of thousands, but I will not hear you.

"Though you cry to me with ten thousand pitiful tongues I will not hear you. My stomach likes your cooked-up bodies, and my stomach has no ears to hear with, and its bowels are not those of compassion."

H. W. Seton-Karr, a hunter of animals, defends himself as follows in the "Daily Chronicle," of London, England: "If a person experiences pleasure in the chase, such as in fox-hunting or deer-stalking, or even in lion-hunting, the rights and wrongs of that natural instinct are a personal matter between that man and his God."

—Which God? Between the sportsman and the God who said: "Thou shalt not kill?" or the God who spake through the prophet Isaiah and said: "When the knowledge of the Lord shall cover the earth as the waters cover the sea, none shall hurt or destroy in all my holy mountain? or the God who said: "He that slayeth an ox is as he that slayeth a man"—namely, a murderer?

The Universal Republic is not so far off as people might imagine. In the New World, monarchy has been—with the exception of Canada—eliminated; and the last nation to enthrone a king, has chosen King Haakon by popular election. Yet a little while and all the old monarchies will have disappeared, to give way to the rule of the people in all countries.

TO LESSEN THE CRUELTY.

A butcher at the meat market, in pointing out large bruises on the carcasses of sheep which, it was stated, were caused by the way the animals were treated on the railways, said: "The way in which beasts are handled is dreadful. They arrive in Birmingham in a terrible state, sometimes bruised all over."

He explained that the bruises were caused by carelessly-conducted shunting operations. Trucks in which stock were being conveyed were often shunted at night without the slightest regard to the fact that live animals were in them, and when the trucks struck the buffers in a siding the force of the shock was sufficient to throw the animals in a struggling heap.

Young calves, a few months old, are put in the cars with the larger cattle and are often crushed to death.

If it is absolutely necessary to slaughter cattle for food, Congress should pass a law requiring all cattle to be killed on the ranches where they are raised. At least this would put an end to a great deal of cruelty and suffering.

The Rt. Hon. J. W. Lowther, the Speaker of the House of Commons, made an interesting reference to our cause at the Penrith Horticultural Society. "As for the advantages of vegetables," he said, "we are all turning vegetarians now, and the butchers will shortly have a very bad time. Therefore it is very desirable we should be prepared to meet the demands of the vegetarians, and set to work cultivating vegetables more than we do. I think it is one of the things most neglected in this country. Abroad, especially in France, there is a very large cultivation of vegetables by small people—not in big gardens such as you see at Lowther Castle or Greystoke Castle, but by the small people, who themselves use vegetables much more than do our people. They make most excellent vegetable soups, and perhaps there is hardly a cottage in some parts of France where you would not find vegetable soup stewing on the hob if you were to go in during the morning."—The Vegetarian Messenger.

The popular misconception that Immortality can be bestowed as a gift, is absurd upon its very face, for that which can be given can also be taken away, and a gift necessarily implies a beginning and, consequently, an ending. The very nature of Immortal Life is to have no beginning nor ending. Immortality is, and all life is inherently Immortal. Our business is to realize our Immortal consciousness.

The comfort and well being of every being in the world is assured when each one lovingly and faithfully performs his or her duties.

PRACTICE THE GOLDEN RULE.

Have you noticed the large number of lean, gaunt, sorry-looking cats that wander around the back yards of many Portland residences this Summer, and make the night hideous with pitiful wails? Surely, you have. But have you gone further in your sympathy and given those poor creatures something to satisfy their hunger?

"I wish some one would call the attention of the public to the poor cats left at home while their owners are at the mountains or sea shores," said a woman today. "Some people that allow their cats in the houses all Winter and permit them to repose on satin cushions seem to forget all about them when vacation comes, and when the outing to mountains or sea shore resorts is taken, poor pussy is left to starve at home. Just think of the army of cats wandering about the neighborhood and crying for food, simply because of the thoughtlessness on the part of their owners.

"When I go away to a place where I know my cats will not be welcome, I give them to a friend for a few weeks, or hire some small boy to give the pets the regular supply of food each day."—Evening Telegram.

So far as it is not "a money-making scheme in any way," this paper has been carried on for several years, mostly with the labor and at the expense of its proprietor, with a view of contributing in some degree to human enlightenment and progress, and with no special effort to change to a money-making basis by introducing expensive machinery and adopting competitive and fake methods, but with a lively gratitude for all who appreciate our patient efforts and contribute in any way towards continuing them and meeting the necessary expenses.—Oregon State Journal.

The Australian newspapers are enthusiastic in their praise of W. J. Colville. The Hobart "Mercury" says: "Mr. Colville is pre-eminently a teacher. His orderly presentation of a tremendous array of facts crowded into a two hours' lecture, is in itself a most interesting phase of his work. His ability in this respect shows him to be possessed of the best type of eloquence a public speaker can command." We are glad to announce that W. J. Colville is on his way back to the United States.

The New York Herald says of Queen Alexandra's Christmas cards: "Hitherto the Queen has always chosen a sacred theme, but this year she selected an old Danish custom as the subject of her picture. It tells a dainty story of Denmark, where every winter when the snow has fallen the villagers as a solemn rite place a bundle of wheat on the roof of their cottages to feed the birds while food is scarce."

IN TOUCH WITH THE DIVINE.

"Unity," monthly. Price, \$1.00 a year; 10 cents a copy. Charles and Myrtle Filmore, editors. Published by Unity Society, Unity Building, 913-915 Tracy avenue, Kansas City, Mo. This well known magazine is in conscious touch with the Divine.

In our experience meeting, yesterday afternoon, a friend related her experience in being healed through the Divine influence of "Unity." She had been very ill for some time and was suffering great pain, when she received a copy of "Unity" for December, and she was restored to health at once. To do this "Unity" must be in touch with the Divine.

Twenty-nine societies were represented at the eleventh annual convention of the California State Spiritualists Association. Editor A. S. Howe, of the "Occidental Mystic," was unanimously re-elected president of the Association. He was also presented with a gold watch and a twenty-dollar gold piece, in recognition of his services to the society. Mrs. M. E. Howe was elected state missionary. The convention was very harmonious and most successful.

The Christmas number of the "New York Magazine of Mysteries" is a banner number. The exponent of Health, Happiness and Prosperity is one of the liveliest magazines in the country and it is helping humanity to a higher plane of consciousness. It gives a very large, spiritual, monthly feast for a dime; \$1.00 a year. Address: The New York Magazine of Mysteries, 22 N. William street, New York City.

In donating the forty thousand dollar Nobel prize, awarded to him for his services in the cause of Peace, to form the nucleus for the maintenance of an "Industrial Peace Committee," to harmonize differences between capital and labor, President Roosevelt has set an excellent example, that will be followed by a general awakening in other hearts and minds to go and do likewise.

The "Woman's Tribune," fortnightly. Price \$1.00 a year. Mrs. Clara Bewick Colby, editor. Published at the Gotshall Printing Office, Union Block, Portland, Ore. The "Woman's Tribune" is the only exponent of Woman Suffrage on the Pacific Coast, and every person interested in the cause should subscribe for it and help to circulate it.

The improvement in the public health has been so remarkable, since the Meat Packing Revelations were published, that a meeting of doctors was held at a large English seaport to discuss the alarming situation. The conclusion arrived at was that the Chicago food scare was responsible.—Herald of the Golden Age.

THE UNIVERSAL REPUBLIC.

SOME GOOD BOOKS.

We have received from the publisher, Mrs. Elizabeth Towne, formerly of Portland, Oregon, but now the editor and publisher of the Nautilus Magazine at Holyoke, Mass., a copy of a book entitled "Through Silence to Realization or the Human Awakening, Companion Book to Paths to Power, by Floyd B. Wilson, author of Paths to Power, Man Limitless, etc., etc." The price is \$1.00. It contains 190 pages printed on heavy fine paper, and is, we think, a very interesting book, calculated to greatly benefit those who read and comprehend it, which, however, requires some intelligence and thought. The book is written on the line of psychic or mental science philosophy and could not be comprehended by the dime novel blood and thunder highway robber class of readers any more than an infant could understand and appreciate astronomy or any of the higher branches of learning.

We have also received from Mrs. Towne "New Thought Pastels," by Ella Wheeler Wilcox, containing a picture of the author, who is one of the most beautiful as well as the most versatile and distinguished newspaper and magazine writers in the United States. This little book contains 45 pages of poems, all optimistic, inspiring and health-sustaining. —Oregon State Journal.

The "Better Than Magic" for 1906, published by I. Hulery Fletcher and Lewellyn George, of the Portland School of Astrology, has met with such a favorable reception that its editors have issued "Better than Magic" for 1907, which is a very great improvement over the former, as one need not be conversant with Astrology to see at a glance his favorable or unfavorable days in each month. The price, however, remains the same—fifty cents. Address I. Hulery Fletcher, 266 Clay street, Portland, Ore.

We have the good news to give our readers that Edgar Wallace Conable has sent out a new monthly, entitled "Growth." Louise Ambrose Conable, his wife, is associate editor. "Growth" is the organ of the "Hundred Year League." It is "an exponent of the higher principles of physical, mental and spiritual unfoldment." To "League" members \$1.00 a year; 25 cents a copy. Address the Hundred Year League, Box 259, Rural, Posadena, Cal.

"Every Man a King or Might in Mind Mastery," by Orison Swett Marden. Published by Thomas Y. Crowell & Co., New York City. The price of this book is not stated, but whatever the price may be it is invaluable to every man or woman who desires to realize the true road to happiness.

We have received from the Oregon Agricultural College, Corvallis, Ore., a pamphlet relating to the course of instruction in Forestry. A very necessary study if our forests are to be preserved.

BEHOLD THE CHRIST!

The Epic of the New Theism, the Gospel of Love, deals with the super-conscious plane.

Personages: The Blessed One personates the Higher Self; and Alindah, the awakened soul, sitting at the feet of the Blessed One taking knowledge.

Parts I, II, III, IV. In December, January, February and March numbers of "The Divine Life," edited and published by Celestia Root Lang, 4109 Vincennes Ave., Chicago. One dollar per year; single copy, 10 cents. Sample copy free.

"The Stellar Ray," monthly. Price \$1.00 a year; 10 cents a copy. Published by the Astro Publishing Co., Hodges Building, Detroit, Mich. Henry Clay Hodges, editor. "The Stellar Ray" takes the place of "Suggestion," of Chicago. One does not have to read many pages to see that a deep thinker is at the helm. And Mr. Hodges belongs to the new school of editors—no long, wordy editorials, but short, crisp, thoughtful and to the point. We wish the "Stellar Ray" every success. Long may she shine in the minds of men.

A magazine called "Love," that is filled with thoughts that create Love, is one of the rare productions of that land of sunshine and flowers, Los Angeles, Cal. Its motto is "Love—the World's Highest Law, Thought, Word, Motive, Action, Life and—God." Price \$1.00 a year; 10 cents a copy. Address the Caxton Press, 1023 East 49th street, Los Angeles, Cal.

John W. Ring has retired from the positions of National Superintendent of Lyceums and editor of the "Progressive Lyceum," which he has so ably and acceptably filled. Mrs. Anna L. Gillespie, 323 Garfield Ave., Battle Creek, Mich., has been elected in his place by the convention of the National Spiritualists Association, recently held in Chicago.

"Progress," monthly. Price \$1.00 a year. Howard Carlton Tripp, editor and publisher, 837½ Broadway, Los Angeles, Cal. This 16-page magazine has a name that fits it well. Editor Tripp is also a poet, and his poems have a ring and an inspiration to them that contain a promise that he will yet be heard of in the world of thought.

"The Divine Life," monthly. Price \$1.00 a year; 10 cents a copy. Edited and published by Celestia Root Lang, 4109 Vincennes Ave., Chicago, Ill. This soul-inspiring magazine is edited by one who has attained spiritual consciousness. She knows—therefore, she can teach the Way, the Truth and the Life.

"Cosmic Light," monthly. Price \$1.00 a year; 10 cents a copy. Nim Baird, editor. Published by the Cosmic Light Publishing Co., 419 East 21st street, Pittsburg, Kansas. A bright, clean and progressive paper.

BE OPEN TO CONVICTION.



FOR A PRICE, AND WITHOUT PRICE.

"Earth gets its price for what Earth gives us;

At the Devil's booth are all things sold,
Each ounce of dross costs its ounce of gold;

For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking
'Tis Heaven alone that is given away,
'Tis only God may be had for the asking."

—The Vision of Sir Launfal.

THE WORLD'S ADVANCE THOUGHT MEETINGS.

The following meetings for soul culture and spiritual unfoldment are held regularly every week in the parlors of The World's Advance Thought, 193 Sixth street, Portland, Ogn.:

A subject or question is discussed every Monday evening at 8 P. M.

On Tuesday and Friday afternoons, at 2:30 P. M., the members of the audience sit in the Silence and afterwards relate their experiences.

The Vegetarian Society meets in our parlors on the first Wednesday in each month, at 8 P. M.; and the International Ethical Education Society meets on the third Wednesday of each month at 8 P. M.

All the above meetings have done and will continue to do a work whose scope for the individual and collective uplift cannot be measured, and it will eventually blossom into a New Awakening for the race at large.

All are welcome to attend these meetings.

This is the teaching of exalted discarnate spirit teachers: "You cannot enter the 'silence' to ask for material things or cater to physical wants and necessities. Entering the 'Silence' is spiritual unfoldment." "Seek ye first the kingdom of God and his righteousness and all things shall be added."

THE INTERNATIONAL ETHICAL EDUCATION SOCIETY.

ARTICLE I—NAME.

The society shall be called the International Ethical Education Society.

Section 1. The object of this association is to teach the sacredness of all life; the true relation of the human to the animal life; and the full import of the command, "Thou shalt not kill."

To promote the study of the laws of ethics, and their application to character building.

To inculcate in humanity a love for Truth, Justice and that beautiful generosity that makes the strong supporters, instead of oppressors, of the weak.

To—by individual thought, word and deed—strive to promote Universal Harmony, and to hasten the coming of that glad day "when there shall be no more hurting and destroying in all the earth, for the world shall be filled with the knowledge of Universal Law."

ARTICLE II—MEMBERSHIP.

Section 1. The membership shall consist of Active, Associate and Honorary members.

Sec. 2. Application for active membership must be submitted to and accepted by the Executive Committee before being enrolled as such.

Sec. 3. Any person interested in the work of the society may become an associate member by the payment of the annual dues (one dollar) when they shall receive, post paid, the official organ, The World's Advance-Thought, and shall be entitled to all the privileges of the society, except voting.

Sec. 4. Honorary members shall be elected as such by the Executive Committee, and shall be entitled to all the privileges of the Society, except voting.

The "modus operandi" shall be:

1st. The widest possible circulation of literature tending to advance the work of the society.

2nd. Seeking to present the work of the society to all influential bodies, and all educational institutions.

3rd. Seeking to organize local clubs, especially at every county seat.

4th. To maintain a circulating library of such books, pamphlets, etc., as, in the opinion of the Executive Committee, best teach the objects of the society.

5th. The adoption of any plan or enterprise which is calculated to further the Society's aims and objects.

The headquarters of the International Ethical Education Society are at 193 Sixth street, Portland, Ogn.

Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.

Vol. 21, No. 7
FEB.—MARCH, 1907

The World's Advance-Thought AND THE Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

Entered at the Post Office at Portland, Ogn., as Second Class matter

HEREIN IS PEACE AND SAFETY!

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas.....	1:43 p. m.
Augusta, Maine.....	8:03 p. m.
Boston, Mass.....	3:28 p. m.
Baltimore, Md.....	8:08 p. m.
Burlington, Vt.....	3:18 p. m.
Berne, Switzerland.....	8:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	3:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:38 p. m.
Cape Horn, S. A.....	3:43 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Denver, Col.....	1:08 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	3:09 p. m.
Edinburgh, Scotland.....	8:01 p. m.
Frankfort, Germany.....	8:43 p. m.
Frankfort, Ky.....	2:33 p. m.
Ft. Kearney, Neb.....	1:33 p. m.
Fredrickton, New Bruns.....	3:43 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	8:18 p. m.
Harrisburg, Pa.....	3:03 p. m.
Honolulu, S. I.....	9:51 a. m.
Iowa City, Ia.....	2:03 p. m.
Indianapolis, Ind.....	2:28 p. m.
Jerusalem, Palestine.....	10:31 p. m.
London, Eng.....	8:11 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lecompton, Kan.....	1:48 p. m.
Lima, Peru.....	3:04 p. m.
Little Rock, Ark.....	2:03 p. m.
Milwaukee.....	2:18 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Montreal, Canada.....	m.
Nashville, Tenn.....	2:23 p. m.
New Haven, Conn.....	3:18 p. m.
New York City.....	3:15 p. m.
Newport, R. I.....	3:28 p. m.
Norfolk, Va.....	3:05 p. m.
New Orleans, La.....	2:11 p. m.
Omaha, Neb.....	1:38 p. m.
Ottawa, Canada.....	3:08 p. m.
Philadelphia, Penn.....	3:11 p. m.
Panama, New Granada.....	2:53 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	8:19 p. m.

Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, Newfoundland.....	8:38 p. m.
San Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	1:58 p. m.
Spanishtown, Jamaica.....	3:36 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Santiago, Chili.....	3:28 p. m.
Springfield, Mass.....	3:21 p. m.
San Francisco, Cal.....	12:01 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vienna, Austria.....	9:21 p. m.
Vicksburg, Miss.....	2:08 p. m.
Vera Cruz, Mexico.....	1:48 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.
Walla Walla, Wash.....	12:18 p. m.

THINK LOVE.

ALICE ESKEL.

YOUR thought is a house; it is an atmosphere
In which like spirits seek to live their lives.
Thought is a magnet that draws unto itself
Like elements, that give it strength and growth.
Think love and to thee flows Love's mighty power,
Angelic Wisdom from the hosts of Light.
Think not 'gainst Love if thou wouldst happy be,
For hate enslaves, while Love alone makes free.

ALL WHO DESIRE TO MAKE THE WORLD BETTER AND HAPPIER

SHOULD OBTAIN

"THE HERALD OF THE GOLDEN AGE

Edited by Sidney H. Beard. An illustrated quarterly
Price three pence. Published by

THE ORDER OF THE GOLDEN AGE,
Paignton, England.

Circulates in thirty-eight countries, Price 50 cents, per
annum, (Post paid). Sample copies 10 cents
Founded to proclaim a Message of Peace and Happiness.
Health and Purity, Life and Power.

THE WORLD'S ADVANCE-THOUGHT FREE READING ROOM.

Our Free Reading Room at 193 Sixth street,
is open to all, from 9 a. m. to 5 p. m. It con-
tains most of the leading publications in the
New Thought.

We extend a cordial invitation to both the
citizens of Portland and strangers in the city
to avail themselves of this opportunity to en-
lighten their minds in regard to the new re-
formatory movements of the day.

THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

Feb.-March, 1907.

PORTLAND, OREGON.

Vol. XXI, No. 7 — New Series.

THE WORLD'S ADVANCE-THOUGHT.

Individualize in Tune with the Infinite.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

TERMS OF SUBSCRIPTION:

Per year, to any part of the United States, one dollar;
" " " " British Empire, six shillings.
Remit to Lucy A. Mallory, 193 Sixth St., Portland, Oregon.

THE DAWN OF PEACE.

Put off, put off your mail, O kings,
And beat your brands to dust!
Your hands must learn a surer grasp,
Your hearts a better trust.

Oh, bend aback the lance's point,
And break the helmet bar;
A noise is in the morning wind,
But not the note of war.

Upon the grassy mountain paths
The glittering hosts increase—
They come! They come! How fair their
feet!
They come who publish Peace.

And victory, fair victory,
Our enemies are ours!
For all the clouds are clasped in light,
And all the earth with flowers.

Aye, still depressed and dim with dew;
But wait a little while,
And with the radiant deathless rose
The wilderness shall smile.

And every tender, living thing
Shall feed by streams of rest;
Nor lamb shall from the flock be lost,
Nor nursling from the nest.
—John Ruskin.

In the Book of Job xii. 7, Job said: "But ask now the beasts, and they shall teach thee; and the fowls of the air and they shall tell thee." Job at least comprehended that animals could speak the Universal Silent Language of the Spirit. Only the spiritually enlightened can know this is true by experience. But those who only think that animals were made to be eaten by them and have "no souls" cannot be conscious of this.

NOW IS THE TIME.

The key to a happy life is control of the mind. When the mind controls, the problems of life are pleasantly solved.

We look forward for satisfaction in the future. But there is no future to life. Life is ever present.

It seems to be the province of the uncontrolled mind to revert to unpleasant things, and fill the past, the present, and the, so-called, future with ugly mental forms, and it thus breeds its own torments, diseases, disasters, cares and worries.

There can absolutely nothing but good come to the being whose mind is at peace with itself and all the world and has a heart large enough to hold all in love. This is the harmonious state of being that each individual must realize, sooner or later, for there is no other way to come into realization of the "Heaven within" his own soul.

It all rests with the individual to make the way long or short to the consciousness of his Immortality.

Impossibilities are not required of us. We all know what Life and Love and Wisdom are, because we have the faculties and capacity to manifest them. The God we ascribe them to is the Living, Loving and Wise Power of our own minds and hearts, and to not manifest these Divine attributes in our daily lives is to live in ignorance and discord.

*

* *

It is with thoughts in our mental mansion as with things in our physical house—each thought must be kept clean and in its proper place if we would enjoy comfort and well being. The only hell of the spirit is in neglecting its abode—the mind—and allowing all manner of rubbish thoughts to be accumulated, helter skelter, therein. When the spirit leaves its physical body, it must meet all the thought things it has gathered during earth life, and it cannot be happy until it has placed its mental household in order, for Heaven is Order—Harmony; Hell is discord—inharmony.

All articles not signed are by Lucy A. Mallory.

KEY THOUGHTS.

LUCY A. MALLORY.

There can be no trouble for you whose root is not in you.

Train the mind to respond only to harmonious impressions.

Prosperity is the sunshine of the soul manifested from the individual's Divine Center.

Matter is the expression of the spirit. Man expresses his spirit in matter.

Your own consciousness is Heaven—provided you keep it clean and sweet with good thoughts.

Place, mentally, your own failings on the tip of your tongue every time it is inclined to clatter out the faults of your neighbors and the weight of them will still its wagging.

Make the mind sensitive enough, and thought transference can be made just as common as communication by telegraph or telephone, which are simply thought transmitters on the external plane.

If you meet men with a low ideal of them in your mind you will not love them, for your standard of man is the spiritual ideal in your mind. Hold a high ideal of man in your mind, and regard that as the pattern by which you will lift men up, and you will then love your ideal in them.

Advanced, wise and loving spirits can only enter the atmosphere of high and holy aspirations in both seekers and mediums. You ally yourself, at all times, to that class of spirits who are in harmony with your thought and desire.

There must be influx before there can be outflow. The commodities for our daily nourishment must be gathered and accepted before they can nourish us. And so it is with Life. We can have only so much of Life as we are receptive to. And Life's current flows freest in the channel of our expressed Love and Wisdom.

There is no mistake in the Universe itself. As in mathematics, every rule of Life is mathematically correct. It is our miscomprehension of these rules of Life that is at fault. And, as in mathematics, we will some time work them out correctly. Now we work them out incorrectly for lack of thought and Wisdom. But in the School of Life we must persevere until all lessons are rightly learned, for we cannot be happy until we do.

Healthy, clean, kind thoughts will not make you sick.

Expect always the best. It will modify, if not transform, the worst.

Creation is involved in the union of lives; destruction, in the separation of lives.

We are blind to our own faults, but our sight sees the faults of others very much enlarged.

We build the road to the Consciousness of our Immortality by making perfect our daily conduct.

It is the mental action that is the important thing, for if that is right the right physical action will follow.

It is with Love as with gold. Where it abounds in arid, desert places, men soon make the wilderness to blossom as the rose.

Repeat no word of scandal; repeat no word of ill! Recollect that your true mission in this world is to enlarge the good and make it grow!

The "other life" is but the next morning to the day before. Was your mental room ill or well kept? You will find everything in it just as you left it the day before.

Pain and pleasure will alternate until we attain perfect and permanent joy in the realization of the consciousness of the goodness of the Universe as a Whole.

More than half the prevailing miseries, diseases and disasters will end for humanity when kindness takes the place of cruelty and murder toward animals.

Become one with the Universal by excluding none from your love and sympathy, and thus wield the power of Universal Law. All the powers of Nature will then obey you and be subservient to your Divine Will.

We who know the Truth of Life must first change the world in ourselves internally, before the world can be changed in others externally. If we know the Truth of Life and do not live it, we are as a light-house, set upon a hill, in which the light has gone out.

If one hates you, all the more reason to send him love from your being to counteract it. And, recollect, Love is the God that saves those lost in hate. You lose yourself in hate, and find your Divine Self in Love. This is the Christ that saves you—not a man, but the Divine Principle of the Universe.

SONG OF TRUTH.

We have sought through song and story,
To reveal a land of glory,
And to find a true salvation
By and by.

If we sow good seeds of kindness,
And allow no clouds to blind us,
We will leave much good behind us
When we die.

We are turning through life's pages,
Seeking by the light of ages
To reveal a truth to aid us
As we go.

Not enough to seek and find it,
But in love to keep and bind it,
For we'll leave much good behind it
Where we sow.

If through blindness we refuse it,
Or by self-indulgence lose it,
We'll regret we did not choose it
And be free.

Love and justice in relation,
Make with truth a true foundation,
To build up a happy home for
You and me.

D. D. CROW.

The fault finder, like the intoxicated man, imagines all the world is wrong but himself. He is spiritually sick, but he is not aware of it. By his pernicious habit he makes all his tasks burdens, embitters the sweetest relations between friends, regards life as a great nightmare, and infects the most joyous scenes with gloom, discontent and misery. And then he wonders why he is always sick and ailing, poor and miserable, and why the world is a hell instead of a heaven, never dreaming that he himself makes what he sees and feels.

Just watch now. Next time you say anything agreeable about some one or some thing, see the door of that "Heaven within you" open a little wider than before. And Heaven, in its ultimate, means beauty beyond the greatest poet's imagination; music such as only seraphs make and hear; wealth beyond the dreams of the most avaricious; power greater than all earthly monarchs combined; capacity to travel the universe swifter than the lightning's flash,

The world speaks on Sunday about the wonderful work that Jesus did, going "about (doing good) his Father's business," and then it turns round and attends to its own "business" the other six days in the week, and that is "making money," regardless of the "Father's business."

We are gratified to announce that an understanding is being reached between Great Britain, France and the United States that will eventually result in maintaining the peace of the world. This trinity of Governments can hold the preponderating influence in the coming conference at the Hague, and so shape things, as to bring about gradual disarmament. Let every individual the world over keep peace in the mind and love in the heart, and this will do more than all else to hasten the glad day of Universal Peace—

"When the war drum beats no longer,
And the battle flags are furled
In the Parliament of Man, the
Federation of the World."

There is a splendid volume of poems devoted to the humane treatment of animals, entitled "Voices of the Speechless," by Abraham Firth, that all who have the interest and kindly treatment of animals at heart should procure, for it contains many beautiful, uplifting poems. In his preface, Mr. Firth says: "Many readers may be surprised to find how many of the great poets have been touched by the sufferings of the 'innocent animals' and how loftily they have pleaded their cause."

We have before us the portraits of U. S. Postal Commission. It is stated that the commission will recommend to the Congress the passage of laws for the censorship of the press. Recollect that Truth and Honesty never fear free discussion, but graft, corruption and error do fear it with mortal dread; hence, the desire to keep the people in ignorance that they may be sheared a little longer.

You can only show me the way who am in darkness, by your increasing Light—not of your oil lamp or your vain intellect, but of the Love you hold me in in your heart of hearts. This is the Transforming Power. If you cavil at my faults and failings, you are on my plane of life and cannot help me to rise above them.

We want everybody to think the best of us. Are you thinking the best of everybody, or are you coddling your weaknesses, and condemning others for having them? You don't want to be condemned for your faults. Why do you condemn others for their faults?

There cannot be any good for one but what is good for all, and there cannot be any good for all that is not good for one. Let thy soul rest in faith of the all good.

THE METHOD OF THE SPIRIT.

RUTH B. RIDGES.

A group of earnest men and women met for the purpose of talking over the interests of a certain project. As they entered into the discussion of ways and means, one of the number speaking with quiet assurance, said, "let us remember that our feeling so deeply the demand for this project is our evidence that the supply is at hand to meet the demand, the demand is the evidence that the answer is pushing itself into manifestation, the demand and supply are one."

Everything that is in manifestation, or that will ever come into manifestation, is the result of the use of the Law of Spirit.

There is One Force, One Infinite Supply of Substance, we are responsible for the form it materializes in by the form of our demand.

This One Force is neither good nor evil, we by our demands, in the form of our desires and appetites bring the supply of Force, and we create out of it our own good or evil, God or Devil.

This One Force is neither health nor ill health, we manifest either of these conditions, create them by the demands we make.

This One Force is neither wealth or poverty, both of these conditions are the result of the way we use the Force.

What are we demanding, expecting?

PERSECUTING THE CHRIST SPIRIT.

The same noble, loving features of the Christ seemed to be represented in the countenance of the Doukhobor who said to us up in Canada that he was Jesus, and we could hardly get ourselves to the condition of saying emphatically, 'It is not so.'

"Well, it was in a jail that we saw Jesus in Canada, and of all that we heard then and since about him, we know nothing to criticize him for except the one fact that he says he is Jesus, come to the earth again."

"In a common cell he stood, but no shackles on him, and when the door was flung open for us by the keeper, who marched on to the adjoining apartments and paid no apparent heed whatever to the fact that as he went along the line and opened door after door he made it possible for the inmates to make a break for freedom, commit assault on the visitors or do something that might be regretted for all time."

"As soon as this thought struck us we spoke to the commandant of the fort, who was escorting us through the various buildings, and his firm answer was, 'Have no thought of these people doing anything wrong.'"

"Think of that, coming from the head jailer, who in this instance was one of the brightest officials connected with the military arm of the Canadian government, who fully recognized that he had his own reputation to maintain and his duties to perform, and yet he countenances the opening of the prison doors and the leaving of the prisoners to do as they pleased, and following this up with the firm declaration, 'Have no fear, they will do no harm.' Yet there were men who it was considered necessary to incarcerate in prison, put them in cells, keep them under guard, and yet of whom their jailers said, 'They will do no harm.'"

"Why this is done is the best of our story about the Doukhobors of Canada, otherwise known as the Russian Quakers, who lead as pure lives as is possible for man to live, who do not believe in war, nor bodily violence, nor the use of meats, nor medicine, and who are so closely following out the Biblical injunction, 'Love your neighbor as yourself.'"

"Why, then, are they put in prison? Simply because in their religious fervor some of them really are, or imagine themselves to be, inspired by the Holy Ghost and feel impelled to assume characters told of in the Bible, and whose coming again, at least by certain sects, is expected and has been prayed for all these centuries."

"Yes, Jesus, John the Baptist, Peter, Moses and Adam were all there in the jail in the Royal Canadian Mounted Police Fort at Regina."

"The man who called himself Jesus stood with as heavenly a countenance as any Christ-like depiction we have ever seen or read of, his hair hanging down his back; his clothing was a long coat, or duster, covering a shirt and pantaloons of some cheap denim or crash material, and sandals on his feet; beautiful, clear, milky white teeth, regularly and evenly set in gums of a strictly healthy appearance, with lips as soft and effeminate as those of the daintiest beauty, and with nostrils thin and nose partially aquiline, beneath eyes that were a hazel brown, and through which the light of the life back of them shows with a calmness, serenity, love and all pervading goodness that neither man nor woman can sel-

dom, if ever, imitate or equal. The brow showed breeding and brain culture that the greatest literary character could well envy, and with the face partially surrounded and set off by a hirsute growth that had never felt scissors or razor and which appeared flaxen and silky. The fingers were long and effeminate, the nails transparent and clean, as if a manicurist had just finished his periodical labors.

"His voice was sweet and entrancing, and how we did wish that we might be favored with an intelligible converse with him, but there were no regular interpreters about, and our interview was restricted to an almost incomprehensible amount of shoulder shrugging, gesticulating with the hands, bowing of the head, and an effort to communicate by a jargon of broken English.

"The cell had no furniture other than a wooden shelf about fifteen inches from the cement floor, and on this wooden shelf was a block of wood for a pillow; there was no covering; there was no stool; there was no adornment of the wall; there was nothing there to occupy the attention of the inmate, who, when the door was closed, was in a solitude akin to that of the grave, and with no opportunity of passing his time other than what would have been at his command had he been laid out in his coffin.

"And yet the Doukhobor Jesus had not one word of complaint to make to any one. His constant reiteration was 'Me love, me good, me no hate.' How he did try to explain things to us, and how almost to the bursting he seemed to endeavor to get out the words that he wanted to speak to us in order to have us understand who and what he was. He could understand some of the English questions we put to him, and when we asked what he lived on, he reached down underneath this leaf or shelf and pulled out a little rush platter on which there were some raisins and some almonds. We smiled at this, and he smiled, too; and took up one of the raisins and ate it and we did the same; and how pleased he was, and with what a commanding, superior, patriarchal, loving air did he shake our hands to let us know that there was a bond of friendship between us.

"Many of the Doukhobors are ready to accept this man that calls himself Jesus, and as far as we can see he lives as near to the character he claims to represent as anybody can."—The Sunday New York Herald.

WHAT ARE YOU DOING?

ARTHUR F. MILTON.

Love is life, and what a man loves and promotes, or effectuates, is his life expressed—be it good, bad or indifferent.

The coalition of spirit and matter—a positive and negative condition—creates life in the universe. That is universal love expressed—perfect harmony.

There is no discord in universal love—the condition to which humanity is aspiring by the institution of a human brotherhood—a world's peace.

But as individuals humanity is unequally proportioned—the love impetus assuming tastes, needs and desires strictly personal in each life expression.

It may be through his own likings, prenatal culture, education, training, example or environment. But as he **does**, that is the man—not as he writes, professes, talks, or claims.

Action tells how he reasons or loves—it being the effect of the governing cause; as suns and worlds are the effects of a universal cause. And as man reasons as he loves, or loves as he reasons, it is all one.

"Handsome he who handsome does."

That we are on the verge of a great and wonderful spiritual awakening is most evident to all who have eyes to see; that a new time is coming, that a better age is approaching, and that a new race is being born, this we not only believe, but know. At last the visions of the prophets are to come true, and dreams of the soul made real. All the essentials for a better world are now at hand; the knowledge is here; the time is ripe, and there are thousands of souls that are ready to lead the way.—Eternal Progress.

O my dear Socrates, that which can give value to this life is the spectacle of eternal beauty. What would be the destiny of a mortal to whom it should be granted to contemplate the beautiful without alloy, in its purity and simplicity,—no longer clothed with the flesh and hues of humanity, and with all those vain charms that are condemned to perish—to whom it should be given to see face to face the Divine Beauty.—Plato.

Make it a conscientious matter to keep light-hearted and hopeful.—Light of Truth.

NEEDED: LOVE'S REDEEMING POWER.

Last week the papers printed two portraits of a man called "a hardened criminal." His crimes, so far as the record that went with his pictures gave them, are robberies committed at various times and places. I felt sorry for the man. It must be bad enough to be sent to jail, but to have one's picture published in plain dress with one's prison number on is something that would not tend to make one heed the professional injunction of the photographer to "look pleasant, please." And he didn't look pleasant. I have his pictures on my table as I write, and I am looking at them so that my sympathy with the criminal may not bias my judgment in his favor.

He certainly is no beauty. In the first picture, in civilian dress, he has a mustache and his hair is good length; in the other his head is close-cropped and his face is smooth, but, when all is taken into account it isn't a bad face. There is a good Roman nose and a good chin. Perceptives are well developed, and the eyes are deep-set, though it must be admitted their expression is not all that could be wished. The mouth is straight, not too large nor too small. Altogether, it is a strong, well-proportioned, masterful American face.

Aside from the sullenness, the expression is not very different from that of Rogers, of Standard Oil. Put into that face the electricity of success that would come if he had stolen in a way to meet public approval instead of in a way to bring him into the hands of a barber, a tailor and a haberdasher, and you would have a typical, nervy, wideawake American business man; in short, that is what he is, only when his car started out of the yards he got switched onto the wrong track. I would like to know just how it happened. But nobody who tries to find out by looking down on him and treating him like a "hardened criminal" will ever know.

Because I believe the wires between God and any human soul are never all down and out of working order, I believe there is a spot in that man's heart that isn't ossified; but only the same sort of spot in another heart will ever find it.

We have made it just as hard as it possibly can be for a fallen woman or a fallen man ever to walk again without stumbling. It isn't a minute too soon to begin to study the criminal from the point of view we would get if we were in his place. There is a woman—

one at least—I hope there are more, whom the "jailbirds" know as their friend. Don't you think we women might get a little broader view of what constitutes the mission of maternity in the world than is usually taken of it? It is more than giving birth to children. There are a few mere physical mothers who have never known the real heart throb of maternal love; there are single women whose hearts are full of maternal affection. What is needed is a clearer comprehension of the truth that wherever gentle, maternal comprehending sympathy and helpfulness are needed, every woman should be the mother. In the lovely faces of the madonnas of the great masters you will see pictured this mother love for all the world. If only all women could feel that divine spirit of motherhood which these madonnas look! No church but the Catholic realizes divinity of this sufficiently to give it material recognition in its scheme of religion.

Maud Ballington Booth is a living example of the real spirit of motherhood. The converts call her "Little Mother." Is it not a far happier fate to be "Little Mother" to criminals than to be a "leader" in society?

On the 27th of January she visited the San Quentin prison of California and her boys welcomed her with this:

From old Atlantic's rock-bound shore, across
the hill and valley,
There comes to old San Quentin's shades our
drooping hearts to rally,
A messenger of love and hope—there ne'er
was such another.
We welcome her with joy-filled hearts—all hail
our Little Mother!
All hail, all hail! The star of hope has risen.
We welcome now its herald fair to old San
Quentin prison.

The account of her meetings from the San Francisco Examiner gives an idea of her methods: "In two convict meetings on Sunday, that packed the San Quentin prison library to the doors with 1500 convicts, the above opening verse of a specially composed song of welcome greeted Mrs. General Maud Ballington Booth, as she stood on the stage at the end of the old hall and gazed into the eyes of her boys—burglars, thugs, thieves and highwaymen.—Eleanor F. Baldwin, in Evening Telegram, Portland, Or.

Every time you give way to anger or suspicious thoughts you draw a check on your strength.—Light of Truth.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

INTERMEDIARY.

When from the prison of its body free,
My soul shall soar, before it goes to Thee,
Thou great Creator, give it power to know
The language of all sad, dumb things below.
And let me dwell a season still on earth
Before I rise to some diviner birth—
Invisible to men, yet seen and heard
And understood by sorrowing beast and bird—
Invisible to men, yet always near,
To whisper counsel in the human ear,
And with a spell to stay the hunter's hand
And stir his heart to know and understand,
To plant within the dull or thoughtless mind
The great religious impulse, to be kind.

Before I prune my spirit wings and rise
To seek my loved ones in their paradise—
Yea! even before I hasten on to see
That lost child's face so like a dream to me,
I would be given this intermediate role,
And carry comfort to each poor dumb soul,
And bridge man's gulf of cruelty and sin
By understanding of his lower kin.
'Twixt weary driver and the straining steed
On wings of mercy would my spirit speed,
And each should know, before his journey's
end,

That in the other dwelt a loving friend.

From zoo and jungle, and from cage and stall,
I would translate each inarticulate call,
Each pleading look, each frenzied act and cry,
And tell the story to each passer-by;
And of a spirit's privilege possessed,
Pursue indifference to its couch of rest,
And whisper in its ear until in awe
It woke and knew God's all-embracing law
Of Universal Life—the One in All.
Lord, let this mission to my lot befall.

—Ella Wheeler Wilcox.

Monopoly's car shortage and coal and wood combines caused a great number of people to suffer from the cold. We wonder if in their suffering they did not think of the cattle they leave to endure the freezing cold, without food or shelter, thinking that it will profit them more if many do starve and freeze to death than it would to provide food and shelter for them.

WHAT WE NEED MOST.

What the world needs most is the wisdom "that is revealed to babes, and hidden from the wise;" but this wisdom can not be revealed to men and women until they come down from their lofty pedestals, and become meek and childlike, and are willing to learn from the simple things that lie on every hand in their paths through life.

The kind of truths humanity need most are those that are lived by their teachers, and that can be lived by the pupils.

The position that many spiritual teachers assume is like that taken by one who speculates about what exists beyond the Arctic seas, while he and his family starve for want of knowledge to successfully manage the home and farm. Nature's processes are not made by leaps and bounds from the lower to the higher, but by growth. Spiritual growth is retarded instead of advanced, by seeking to lift people from the valley to the top of the mountain without their taking the intervening steps.

Mankind can never be taught to grow above their lower selves by means above their understanding. The spiritual significance of the ordinary methods and things, in their common, everyday life, must first be shown them in the plainest manner and language possible; and then, when their intuitions have been awakened and the stupendous work of starting them in the right direction has been done, it will be time enough to broach higher spiritual subjects, for they will be in a better condition to understand and appreciate them.

If you truly live to please the Divine, you will bring joy to yourself and the world; if you live for the world you will fail to please the Divine, the world and yourself.

*

* *

The aspiration or prayer to do right is but the shadow of the real aspiration or prayer—the deed rightly done. The life of the one who lives right is a perpetual prayer continually being fulfilled, because the whole life is involved in good.

LOVE HEALS.

Cruelty to one living being never has produced any knowledge that has benefited another living being. The anatomy of animals being different from that of human beings, vivisectioning experiments on animals teach nothing of value to the vivisectioning physician.

A great boast is made that cruel experiments on animals have benefited human beings, but no evidence is ever forthcoming that this is true. The diseases in which serums have been used on patients are on the increase, and where diseases have been lessened it is not due to the vivisection of animals, but to the increase of hygienic knowledge, thought control, cleanliness, temperance in eating and drinking, etc.

The vivisectioners are taking the credit that rightfully belongs to the better influences these changes have brought to the world.

But even if it were true that the pains of humanity are lessened by the knowledge gained by vivisection, it is better that we suffer than have it relieved by such horrible cruelty—better that we all die than live in such a state of mind.

The claim is made that the experiments are only made on a few animals. This, like all the rest of the claims of vivisectioners, is untrue. Hundreds of thousands of animals are tortured yearly in the vivisection hells.

The numberless operations for appendicitis, etc., and many of the operations on children to remove supposed defects are but extensions of the vivisection practiced upon animals.

The doctor who can torture an animal is void of the sympathy that is the very Christ-element necessary to effect real cures in his patients. Sympathy is far beyond serums, and love beyond drugs, to bring health to a patient whose sickness—whatever it may be—is caused by discords active in the being.

Most vivisectioners claim to be followers of Jesus, who demonstrated that the Kingdom of Heaven (the source of all power) was "within you;" consequently, the power to heal disease depends upon man himself, and to advocate that it comes from torturing animals, is to be as ignorant as the inquisitors of old who claimed to save the soul by torturing the body.

When we love people we do not see their faults; when we dislike them we do not see their virtues.

HOW TO MAKE WAR CEASE.

One of the arguments the strenuous, fighting element in humanity advances against Vegetarianism is that it creates a lamb-like disposition. This being so, Vegetarianism is just the thing to adopt to abolish war.

We all want Peace. Now let us all become Vegetarians, and war and its giant burdens of great armaments will cease.

The people are groaning over the terrible load they have to carry to sustain the armies and navies of the world, and yet (even those who want war to cease) tell us "we must eat meat in order to fight our way through life."

How inconsistent—they want to do away with war's burdens, and still feed the monster with the murdered flesh that stimulates the fighting nature.

*
* *

There is not the least doubt that the majority of diseases are due to eating the flesh of diseased animals, and the vivisection of animals is practiced to obtain supposed remedies for these diseases. Thus one form of barbarity—the cruel murdering of animals for food—leads to another form of barbarity. The death of vivisection is involved in the rejection of flesh food by the people, and involved in this is health and happiness to themselves and the animals, and they will never attain it in any other way.

*
* *

We copy the following from the "Progressive Lyceum," which credits it to the "Philadelphia Record": "One of our great American leaders says a boy should learn to be kind to animals; * * * to ride, row, shoot and swim." This "great American leader" is certainly not wise to tell boys in one and the same breath "to be kind to animals" and "to shoot." And we are sorry that the "Progressive Lyceum," which is an excellent children's paper, should reprint an item of this character without comment. A paper published expressly for children cannot be too careful what it endorses.

What blind leaders of the blind there are in the world. A "Reform School" paper filled with good advice to the boys in the school, which is neutralized by its publishing stories of the cruel and murderous hunting of innocent animals.

SPIRITS AS WARRIORS.

Catlin, Wash., Jan. 8.—To the Editor of the Telegram: The current agitation regarding the possibility of a war between the United States Government and the Japanese Emperor calls to mind certain reflections which may be of timely interest.

At the moment when war is deemed imminent between any two powers the internal mental state of each general at the head of the opposing forces becomes a subject worthy of study, for, if it could be only approximately judged what either of them ponders upon during his preparations a fair conjecture could be formulated as to his subsequent movements.

Mutsuhito, the Japanese Emperor, is at the head of the Japanese army. The question is, what thoughts lead this Emperor in most of his work?

Without entering upon a discussion in metaphysics or mysticism, and having no space for psychological introspection, I will here merely bring forward a few ideas.

Mutsuhito, the Emperor of Japan, is in his 55th year, a mature age, and one in which the greatest plans may be carried out in the life of any man. He has defeated the Shogunate and thus restored to full power the ancient dynasty founded by his ancestors 660 years before the time of Christ. He has suppressed all feudal factions under his dominion. He has whipped the Russian bear to a standstill (this bear having long been considered invincible). For years he has raked and scoured the whole world in search of the latest and best war equipment and armament. The greatest inventors, manufacturers and engineers on earth are in his regimental uniforms. He commands an army and navy second to none on earth as to efficiency. His war record is far more brilliant than that of any other man now on earth, and but few records in history surpass it. Can anyone think of any reason why a few more grand campaigns should not be added to this magnificent beginning?

But let us go a step deeper. Mutsuhito, in a dispatch to Togo after the naval engagement of the Sea of Japan, in which he graciously commends the officers and men for their bravery, used certain words which were translated as follows: "We are glad that by the loyalty of our officers and men we have been enabled to respond to the spirits of our ancestors."

The following was Togo's reply: "That we gained a success beyond our expectations is due to the brilliant virtue of your majesty and to the protection of the spirits of your imperial ancestors, and not to the action of any human being."

These words are from the heart, having been written in the hour of high excitement at the end of a great and decisive battle. These men do not use the words which are translated "spirits of ancestors" on any but the most sublime occasions. These words are almost never uttered. They are too sacred for utterance.

At Mutsuhito's court are spiritualistic adepts, or, rather, perhaps, artists in occultism. Their office is similar to that of a priest of the ancient mysteries, such as those who officiated in the temples of the Sun, Jupiter and Saturn under the kings of Egypt. Through this priesthood Mutsuhito habitually converses with the dead but living ancestors in his dynasty. His ancestors, dead as to the world but living in a spirit realm, advise him in every action, and his whole endeavor is an attempt to respond adequately to their expressed desire.

The battle of the Sea of Japan was won solely in virtue of the operation of spirits of the dead, so Mutsuhito believes.

And how much of this is error? Careful investigation seems to lead towards the idea that the Japanese occultists are really in possession of some to us unknown universal law of spiritism. It can be shown that they know something which we will not believe it possible for any human to know.

George Washington was several times found in a strangely preoccupied condition on his knees at midnight conversing in an incoherent manner with an invisible presence.

Abraham Lincoln was a mystic, and after his first election repeatedly hinted that he bore a divine commission. He predicted his own death from a funeral procession that he saw in a trance. —Evening Telegram.

When the world ignores the Deific principles of Justice, Truth, Right, Love and Wisdom, it has the spiritual night time.

Be good at the depths of you, and you will discover that those who surround you will be good even to the same depths.—Maeterlinck.

PROGRESSION OR RETROGRESSION.

The Jamestown Exposition is to open the first of May. At that very time the representatives of all the nations of the world will probably be assembling at The Hague for the second great International Peace Conference; and the period of that august assembly's deliberations in behalf of the world's rational organization and permanent peace will be precisely coincident with the period of military and naval excesses planned by Americans for Hampton Roads. The nations are summoned to the Old World to join in moving upward and onward, as they are invited to the New World to join in moving backward and downward. It is an awful contrast—and to the great body of those in the republic who revere the memory and cherish the aspirations of its founders its fulfillment would be the crowning humiliation. We appeal to all those in any way responsibly associated with the coming exposition who feel the meaning of the word America, and who divine the significance of the international hour which is now striking, to unite in an effort to avert this humiliation from the republic; and in this effort we believe that they will have the support of everything that is enlightened, faithful and sound in American public sentiment.—Unity, Chicago.

TRUTHS BY LEIGH HUNT.

The Humane Review, for October, has made copious extracts from Leigh Hunt's works, bearing on this subject; a few of which we append for the reading of those not conversant with his writings.

Of Sport, which most oftens spells foolhardiness, or which, from its very nature, is demoralizing, he says some very straight things:

"Sportsmen for the most part are not a very thoughtful generation. No harm would be done them by putting a little consideration into their heads. On the other hand, all sportsmen are not so comfortable in their reflections as their gaiety gives out; and the moment a man finds a contradiction in himself between his amusements and his humanity, it is a signal that he should give them up. He will otherwise be hurting his nature in other respects as well as in this, and thus he will be inflicting pain on all sides for the sake of tearing out of it a doubtful pleasure. . . . When a common, hard-minded sportsman takes

up his fowling-piece, he is to be regarded only as a kind of wild beast on two legs, pursuing innocently his natural propensities, and about to seek his prey as a ferret does or a wild cat; but the more of a man he is, the more bewildered and dangerous become one's thoughts respecting the meeting of extremes."

"Steeple-chasing is to proper bold riding what foolhardiness is to courage. It proves nothing except that the chaser is in want of a sensation, and that he has brains not so much worth taking care of as those of other men. . . . Besides, the horse is worth something. One has no right to crash and mash it in a pit on the other side of a wall, even with the chance of being retributively kicked to death in its company. Did you ever hear this patient and noble creature, the horse, scream for anguish? It is one of the ghastliest and most terrific of sounds."

Poignant and telling are Leigh Hunt's satirical remarks on over-eating and stuffing, for instance, he writes: "There is much resemblance to humanity in the bear. He dances, as aldermen do, with great solemnity and weight; and his general appearance, when you see him walking about the streets with his keeper, is surely like that of many a gentleman in a great coat, whose enormity of appetite and the recklessness with which he indulges it, entitle him to have a keeper also."

The real ingloriousness of war, the degradation it imposes on its participators and the inconsistency which exists between the deeds and the prayers of our daily life are scathingly dealt with by Leigh Hunt:

"It is not creditable to a thinking people that the two things they most thank God for should be eating and fighting. We say 'Grace' when we are going to cut up lamb and chicken, and when we have stuffed ourselves with both to an extent that an orang-outang would be ashamed of; and we offer up our best praises to the Creator for having blown and sabred his 'images,' our fellow-creatures, to atoms, and drenched them in blood and dirt. This is odd. Strange that we should keep our most pious transports for the lowest of our appetites and the most melancholy of our necessities; that we should never be brought up in o paroxysms of holy gratitude, but for bubble-and-squeak or a good-sized massacre."—F. A. Higgs in the Herald of Health.

We must know a thing from all sides else we do not know.

HOW ANIMALS ARE MADE TO SUFFER.

The gentle and kindly Professor John B. Watson of Chicago University, who, perhaps, loves his fellow man, for he has chosen for his field of labor in Mr. Rockefeller's great human knowledge factory the study of the soul, has been making some experiments.

Professor Watson's department is psychology.

We all wish to know all about the soul, for the knowledge may be important. Professor Watson has gone some little distance around by beginning his research on rats. What he wished to prove was that a rat had a sixth sense.

So with this kindly and warm-hearted scholar, with his bosom palpitating with love for his fellow men, "put out the eyes of several rats, killed the sense of touch by freezing the feet and in other ways established the fact that the rats deprived of their ordinary senses will still manage to go in the direction which would lead them to food."

The exact words of the dispatch are given above and it is added that Professor Watson told this story of inhuman and stony-hearted cruelty to the American Psychological Association at Columbus. As there is no report that the students and professors of the science of the soul protested against this fiendish and malignant cruelty, it is presumed that it was listened to with interest and without much disapproval.

Not only the sense of sight and touch must have been destroyed in the rats but the sense of smell as well. At the same time the rat must be kept enough alive to wish for food and to make certain blind and feeble struggles to reach it with sightless eyes and frozen feet and bearing what terrible suffering we can only guess at.

The world has grown away from its inquisitions, its burnings at the stake, its martyrdoms in the name of religion, but it has as yet hardly begun to appreciate the awful inquisitions the depth of inhuman cruelty practiced continually in the name of science.

It is a passing phase of human thought, but one upon which the world will look back with regret and astonishment.—A. J. R., in Minneapolis Journal.

[Such cruelty is fiendish. The orthodox Devil could not be more cruel than those who experiment on living animals, and as long as it is allowed the world will have Devils and suffer the tortures of Hell; children will be born cruel monsters unfit for a joyful life.

Stirpiculture will have to begin with just treatment of animals before there can be any favorable results.—Editor W. A. T.]

Do not fail to read W. J. Colville's great work "Universal Spiritualism." Just out. Published by R. F. Fenno & Co., 18 East Seventeenth Street, New York City.

VIVISECTION—NOTABLE TESTIMONY.

The following is taken from the late Sir Benjamin Ward Richardson's book on Biological Experimentation:

"Pain, when it is excited and sustained in any animal, obscures and falsifies for the time all the other vital phenomena which admit of investigation. . . . I am certain that vital experiments, to have any value at all, must be conducted without any trace of the disturbing influence of suffering, whether man or lower animal be the subject of observation, nor do I stand alone in this view; I have heard it expressed by Sir Benjamin Brodie, Dr. Baly (perhaps the most accomplished and learned physiologist I have met), Sir John Forbes, Dr. W. B. Carpenter, and Dr. John Snow. Sir Charles Bell and Alexander Walker also shared this view that pain as a disturbing influence is of so serious a character that, quite apart from sentiment on the matter, I think it best to exclude it altogether. It cannot guide; it must deceive."

In another place he expresses himself strongly against experimental demonstrations to students.

JUST WHAT WAS SAID OF MEN.

Prof. Otto Weininger, who was "made in Germany," says this of women:

"Just as we do not allow children, idiots and criminals to take part in the governing of the commonwealth, even should they become a majority, we must keep woman from influencing a cause which we have reason to believe she would hurt."

"And just as the results of science are independent of whether all agree concerning them or not, thus one may fix woman's rights and duties without consulting her."

There was a time, not so very long ago, before the advent of Napoleon Buonaparte in Germany, when the despotic rulers of that country said the same thing of men as Prof. Weininger now says of women.

How many people would be mute if they were forbidden to speak well of themselves and evil of others.—Madame de Fontaines.

The Norwegian Parliament is the first national assembly to adopt the cause of Peace.

Silence is the perfectest herald of joy;
I was but little happy if I could say how much.

—Shakespeare.

BE VIGILANT.

"Eternal Vigilance is the price of Liberty." When some few of the Vegetarian Doukhobors (whom the Canadians acknowledge to be otherwise honest, kind and sensible people) were arrested for wandering in search of their Messiah, they would not eat the flesh food their jailers fed them on, so the latter rigged up machinery and forced beef soups into their stomachs, and in consequence of this barbarous treatment two of them died.

And similar tyrannical treatment is enforced here in the United States. And yet we cavil at Russia.

Willie Benthusen, a friendless boy, just turned fifteen years, is living alone in the woods near Elgin, Ill. He lives on raw food, preferring it to cooked food, and prefers to sleep on straw rather than in a bed. The authorities are going to compel him to enter a charitable institution and eat cooked food and sleep in a bed. The boy is in vigorous health and enjoys his mode of life.

"I have got so used to eating my food raw," said Willie, when questioned by Miss Stiles, "that I don't like anything that is cooked. Whenever I try to eat cooked victuals it makes me sick.

"I love to live in the woods. Then, I don't have to work, never. I remember pa and ma used to work mighty hard to get us all enough to eat and a little clothes. I enjoy eating more now that I did when ma was alive, and it's no trouble at all for me to get all I want. Am I ever lonesome? Oh, no, not at all. Say, you know we come into this world alone," asserted the "wild boy," with an emphatic and peculiar shake of his head. "And we leave it alone when we die. Why shouldn't I enjoy being alone here, with nobody to boss me or treat me bad, hey?"—New York Herald.

A great walking race (one hundred kilometres) took place at Frankfurt, Germany on July 1st. Thirty-three competitors started—eighteen flesh-eaters and fifteen Vegetarians. . . . Of the first eight men to arrive seven were Vegetarians, one of whom (Rath) walked an even tie with Wilhelm, the Champion of Germany, for first place. The one hundred kilometres was covered in 11 hours 36 minutes 27 seconds. The examining doctors declared that the Vegetarians finished in better condition than the flesh eaters.—Herald of the Golden Age, Paignton, England.

THE NOBLENESS OF NATURE.

Carlyle.—What an umpire nature is—What a greatness, composure of depth and tolerance there is in her. You take wheat to cast into the Earth's bosom; your wheat may be mixed with chaff, chopped straw, barn sweepings, dust and all imaginable rubbish; no matter; you cast in into the kind, just Earth; she grows the wheat,—the whole rubbish she silently absorbs, shrouds it in, says nothing of the rubbish. The yellow wheat is growing there; the good earth is silent about all the rest,—has silently turned all the rest to some benefit, too, and makes no complaint about it! So everywhere in nature! She is true and not a lie; and yet so great, and just, and motherly in her truth. She requires of a thing only that it be genuine of heart; she will protect it if so; will not if not so. There is a soul of truth in all the things she ever gave; harbor it.

Sir Henry Campbell-Bannerman, England's Prime Minister, attaches so much importance to the coming Hague conference that it is not impossible he may himself attend it as the First Minister Plenipotentiary of the United Kingdom. The question whether civilized nations cannot come to an understanding for the prevention of war will be raised at the conference, if not by any other country, then by Great Britain herself. So says Mr. W. T. Stead, editor of the Review of Reviews.—Exchange.

There is the much-vaunted "manliness" of sport, so important a quality we are told, in an Imperial and military nation. Yet what could be more flagrantly and miserably unmanly than for a crowd of men to sally forth, in perfect security themselves, armed or mounted, with every advantage of power and skill on their side, to do to death with dogs and guns some poor, skulking, terrified little habitant of woodside or hedgerow?—H. S. Salt, in "Self Mastery."

On the walls of an old temple was found this picture: A king forging from his crown a chain, and, near by, a slave making of his chain a crown. Underneath the picture was written: "Life is what man makes it, no matter of what it is made."—The Message.

THE UNIVERSAL REPUBLIC.

BOOKS, ETC., RECEIVED.

We have received the following books, magazines, etc., but have not yet had time to review them:

"Living Counterparts," by Minnie S. Davis, price 75 cents; "The Divinity of Desire," by Eugene del Mar, price \$1.00; "Law Absolute," by Margaretta Gray Bothwell, price 25 cents; "The New Thought," by Horatio W. Dresser, price 10 cents. All the above are published and for sale by Progressive Literature Co., P. O. box 228, Madison Square, New York City. Send for catalogue for books on Philosophy, Religion and the Science of Living.

"Angels' Diary and Celestial Study of Man," by Mrs. Effie M. Shirey and Charles Samson. Price not stated. Address: Mrs. J. A. Seeds Samson Lender, care of the Merchants' Pub. Co., Denver, Colo.

"God's New Law to Man," by Prof. Abner B. Magoon, West Hanover, Mass. Price 50 cents.

"The Light of India," monthly, 32 pages. Edited by Baba Bharati, 730 West Sixteenth street, Los Angeles, Calif. Price 10 cents a copy; \$1.00 a year.

"Shafts," monthly. Edited by Margaret Shurmer Sibthorp. Price 6 pence, or 6 shillings and 6 pence per annum. Offices of "Shafts" Oswaldestre House, First Floor, 34, Strand, W. C. London, England, G. B.

"In the Fire of the Heart," by Ralph Waldo Trine. Beautiful green and gold binding; 336 pages. No price stated. Published by McClure, Phillips and Co., New York City, and for sale at the leading booksellers.

"Freedom Talks," by Julia Seton Sears, M. D. Price \$1.00. For sale by the Sears Investment Co., publishers, Boston, Mass.

"Songs of Soul"—"for the awakening of soul-consciousness," by James Earnest Colinge, Los Angeles, Cal. Price not stated.

"A Travers le Monde—Investigations dans le Domaine de l'Occultisme" (Across the World—Investigations in the Domain of Occultism), by Willy Reichel, honorary professor of the Faculty of Magnetic Sciences of Paris. Published by Frederic Gittler, 21 Rue Bonaparte, Paris, France.

"The Swastika," monthly magazine. Edited by the New-Thought editor of the Denver Post, Dr. Alexander J. McIvor-Tyndall. Price 10 cents a copy; one dollar a year.

"Man's Place in the Kosmos," by Dr. S. A. Merrill. Price \$1.00; postpaid \$1.10; 202 pages. Address the author, room 12, 347 San Pedro street, Los Angeles, Cal.

"To Me the Sound of Weeping"—an allegory, by Adeline Champney, Montwalt, Mass. Price 10 cents.

"Financial Statement and Report of the 'Order of the Golden Age' for the year 1906; 'The Hour of Woman's Opportunity,' by Bertram McCrie. Price 5 cents. 'How to Prevent Cancer,' by Robert Bell, M. D. Price 10 cents. Address the "Order of the Golden Age," Paignton, England, G. B.

"Eternal Progress," monthly magazine.

New Series, 60 pages. Christian D. Larson, editor and publisher, Fourth National Bank Building, Cincinnati, Ohio. Price 10 cents a copy; \$1.00 a year.

"The Banner of Light," monthly magazine. New Series, 56 pages. The pioneer Spiritualist journal in a handsome new dress, and full of satisfying spiritual food. Price 25 cents a copy. Address the Banner of Light, 17 Fayette street, Cambridge, Mass.

"El Siglo Espirita" (The Spiritual Cycle), magazine published three times a month by the Central Junta of the First National Spiritual Congress and Confederation of Mexican Spiritualists, to be held soon in the City of Mexico. Antonio B. Y. Castro, director, and Jose Salvadores Botas, editor and administrator. Address "El Siglo Espirita," Ap. Postal 4024, Ciudad de Mexico, Mexico.

The "Harbinger of Light" is rightly named, for it is a great beacon light for Spiritualism under the enlightened leadership of Editor Annie Bright. Australia should feel proud in the possession of such an able exponent of the Harmonial Philosophy. We are delighted to welcome it to our table, and wish it worldwide success. Subscription price, \$1.50 a year; 15 cents a copy. Address: Annie Bright, Austral Buildings, Collins Street East, Melbourne, Australia.

We find in President Roosevelt's message to Congress on December 4 several things we like. Particularly we like what he says about the cruelty of the fur-seal fisheries, which by the destruction of the mother seals has caused hundreds of thousands of the young to die of starvation. The President says that if this terrible business cannot be otherwise stopped, it would be better to have the whole race of fur-seals humanely killed.—Our Dumb Animals.

The world is in a state of nervous expectancy concerning a new Advent; everywhere there is a feeling that something New is coming; there is a spirit of preparation in the air everywhere; a tendency to looking forward to the realization of long-cherished ideals.—The New York Magazine.

Nothing so much weakens you in every way as descending in thought and talk to ill-natured and ferreting gossip. You descend then to the world of failure and ill-health.—Prentice Mulford.

History reveals few who have attained any great good in this world that have not had to close their ears to those ready to pronounce failure and defeat. Be brave enough to think for yourselves.—Light of Truth.

Let us be Silent, that we may hear the whispers of the Gods.—Emerson.

Clairvoyance and clairaudience are spiritual faculties.

BE OPEN TO CONVICTION.



LOVE.

The night has a thousand eyes—
The day but one;
Yet the light of the whole world dies
With the setting sun.
The mind has a thousand eyes—
The day but one;
Yet the light of the whole world dies
When Love is done.

—Selected.

THE WORLD'S ADVANCE THOUGHT MEETINGS.

The following meetings for soul culture and spiritual unfoldment are held regularly every week in the parlors of The World's Advance Thought, 193 Sixth street, Portland, Ogn.:

A subject or question is discussed every Monday evening at 8 P. M.

On Tuesday and Friday afternoons, at 2:30 P. M., the members of the audience sit in the Silence and afterwards relate their experiences.

The Vegetarian Society meets in our parlors on the first Wednesday in each month, at 8 P. M.; and the International Ethical Education Society meets on the third Wednesday of each month at 8 P. M.

All the above meetings have done and will continue to do a work whose scope for the individual and collective uplift cannot be measured, and it will eventually blossom into a New Awakening for the race at large.

All are welcome to attend these meetings.

This is the teaching of exalted discarnate spirit teachers: "You cannot enter the 'silence' to ask for material things or cater to physical wants and necessities. Entering the 'Silence' is spiritual unfoldment." "Seek ye first the kingdom of God and his righteousness and all things shall be added."

THE INTERNATIONAL ETHICAL EDUCATION SOCIETY.

ARTICLE I—NAME.

The society shall be called the International Ethical Education Society.

Section 1. The object of this association is to teach the sacredness of all life; the true relation of the human to the animal life; and the full import of the command, "Thou shalt not kill."

To promote the study of the laws of ethics, and their application to character building.

To inculcate in humanity a love for Truth, Justice and that beautiful generosity that makes the strong supporters, instead of oppressors, of the weak.

To—by individual thought, word and deed—strive to promote Universal Harmony, and to hasten the coming of that glad day "when there shall be no more hurting and destroying in all the earth, for the world shall be filled with the knowledge of Universal Law."

ARTICLE II—MEMBERSHIP.

Section 1. The membership shall consist of Active, Associate and Honorary members.

Sec. 2. Application for active membership must be submitted to and accepted by the Executive Committee before being enrolled as such.

Sec. 3. Any person interested in the work of the society may become an associate member by the payment of the annual dues (one dollar) when they shall receive, post paid, the official organ, The World's Advance-Thought, and shall be entitled to all the privileges of the society, except voting.

Sec. 4. Honorary members shall be elected as such by the Executive Committee, and shall be entitled to all the privileges of the Society, except voting.

* * * * *

The "modus operandi" shall be:

1st. The widest possible circulation of literature tending to advance the work of the society.

2nd. Seeking to present the work of the society to all influential bodies, and all educational institutions.

3rd. Seeking to organize local clubs, especially at every county seat.

4th. To maintain a circulating library of such books, pamphlets, etc., as, in the opinion of the Executive Committee, best teach the objects of the society.

5th. The adoption of any plan or enterprise which is calculated to further the Society's aims and objects.

The headquarters of the International Ethical Education Society are at 193 Sixth street, Portland, Ogn.

Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.

Vol. 2(2), No. 8

See 21

APRIL—MAY, 1907

The World's Advance-Thought AND THE Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

Entered at the Post Office at Portland, Ogn., as Second-Class matter

HEREIN IS PEACE AND SAFETY!

SOUL-COMMUNION TIME-TABLE.

The 27th day, of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass	3:28 p. m.
Baltimore, Md	3:08 p. m.
Burlington, Vt	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

THINK LOVE.

ALICE ESSEL.

YOUR thought is a house: it is an atmosphere
In which like spirits seek to live their lives.
Thought is a magnet that draws unto itself
Like elements, that give it strength and growth.
Think love and to thee flows Love's mighty power,
Angelic Wisdom from the hosts of Light.
Think not 'gainst Love if thou wouldst happy be,
For hate enslaves, while Love alone makes free.

ALL WHO DESIRE TO MAKE THE WORLD BETTER AND HAPPIER

SHOULD OBTAIN

"THE HERALD OF THE GOLDEN AGE

Edited by Sidney H. Beard. An illustrated quarterly
Price three pence. Published by

THE ORDER OF THE GOLDEN AGE,

Paignton, England.

Circulates in thirty-eight countries, Price 50 cents, per
annum, (Post paid). Sample copies 10 cents
Founded to proclaim a Message of Peace and Happiness.
Health and Purity, Life and Power.

THE WORLD'S ADVANCE-THOUGHT FREE READING ROOM.

Our Free Reading Room at 193 Sixth street,
is open to all, from 9 a. m. to 5 p. m. It con-
tains most of the leading publications in the
New Thought.

We extend a cordial invitation to both the
citizens of Portland and strangers in the city
to avail themselves of this opportunity to en-
lighten their minds in regard to the new re-
formatory movements of the day.

THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

April-May, 1907.

PORTLAND, OREGON.

Vol. XXII, No. 8 — New Series.

THE WORLD'S ADVANCE-THOUGHT.

Individualize in Tune with the Infinite.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

TERMS OF SUBSCRIPTION:

Per year, to any part of the United States, one dollar.
" " " " British Empire, six shillings;
Remit to Lucy A. Mallory, 193 Sixth St., Portland, Oregon.

"IF A MAN DIE SHALL HE LIVE AGAIN?"

MRS. M. A. CONGDON.

Dying? And what is death?
The passing from the form?
The ceasing of the breath?

Yea; that is all we know
By what the eye beholds—
A stream with outward flow.

And whither flows the stream?
'Twas life and vigor once:
Are things just what they seem?

Can life just cease because
The fleshly form recedes,
By Nature's perfect laws?

Has it no other place?
No form in which to dwell?
No further needs to face?

Ah! Nature, kind as true,
Bears on the undying I
In form and feature too.

Ne'er to another be,
Or lose one trait or line,—
These right adjustment see.

Bears on in better way,
But ever I the same,
Reaching to brighter day.

Then there can be no death,—
Transition speaks it best,—
And form still holds the breath.

Will hold it too for aye,
And all shall nobler grow
In Life's eternal way.

Cultivate Joy, Peace, Satisfaction. Make to-day
perfect, and to-morrow cannot fail to be perfect.

All articles not signed are by Lucy A. Mallory.

THE INFALLIBLE ANTIDOTE.

The external world is a reflection of the mental world in man.

Thought has more power at this time than ever before, because many are beginning to understand its potency, and, therefore, they are thinking more intelligently and systematically.

Knowing this to be the case, it is absolutely imperative that the inhabitants of the planet should begin to realize their responsibility for the calamities and disasters that they are bringing upon themselves by their thoughtlessness.

There was no danger to human life from electricity (apart from the thunderbolt) as long as we did not know that it could be used to advantage, but when we learned this and began to use it, we found that it could also destroy if wrongly used. And so it is with thought.

Tens of thousands of people in all parts of the world are predicting horrible calamities, such as earthquakes, volcanic eruptions, epidemics of disease, etc., and millions of nervous, timid persons are living in abject terror, expecting that every hour may be their last. They do not know that they are courting disaster.

Put fear thoughts out of the mind. Think good of all,—even of earthquakes,—be kind and loving, and there is nothing in the universe can hurt you in the least.

We can assure our readers that no one who is striving to live a good, clean life, mentally and physically, need fear any danger from disaster and calamities. "Perfect love casteth out fear" and the destructive influences that people are afraid of because of their wrong thinking and living.

Impatience is one of the great barriers against spiritual growth. The gauge of spiritual unfoldment is the measure of patience we have with the crude and undeveloped in ourselves and our neighbors. Kindness and patience heals and transforms. Impatience is the cause of much sickness, and we are compelled to learn to be patient when sick, for impatience increases the malady.

THINK GOOD OF ALL.

Oh, if we could only see the good in every one as readily as we see the bad, what a good world we would be in! Why is it that we do not see the good?

There is more of good than ill in the worst person and every one wants to be good, and is hoping and striving to become perfect, no matter how far they miss the manifestation.

It is customary to report all the evil (we do not like the word evil—ignorance is what it means) one does, but if we would reverse this custom and report the good, think of the good, it would soon be so that there would be no evil to see—it would all have been swallowed up in good.

Even after one has passed through that which we denominate "death," the evil is still remembered and talked over.

We have just been reading comments on the "Death of Dowie." Dowie was denominated in them as "a vile creature" who was "unfit to live," etc. How much better it would be for the writer, the world and for Dowie, if only the good—the permanent—he did had been commented upon, for Dowie did more of good than most of us have done, even though he made mistakes. There must be great force of good in a man who could get so large and devoted a following in so short a time, and his influence upon his followers was good. So let us speak and think of the good he did—it will surely make it easier for him to overcome his failings and get wiser and better.

The mills of the Gods grind slowly,
But they grind exceeding sure,
And ever the good comes uppermost.

*
* *

The saying of Jesus that he was the "door" is true. So every man is a door, through which spiritual forces can manifest in this world, provided he does not keep it barred and bolted by gross materialism. All discarnate spirits manifest through the open doors of the unfolded spiritual natures of men and women.

*
* ..

The soul is "lost" in the darkness of its own consciousness.

STATES OF CONSCIOUSNESS.

All the lives in the universe are but different states of consciousness. The mineral is not ~~as~~ conscious as the vegetable; the vegetable, as the animal; the animal, as the man; the man, as the angel, etc. The more conscious one becomes, the higher grade he functions on in the scale of Being. The difference between an animal and the highest archangel is but a difference in expansion of consciousness. And the expansion of consciousness is dependent upon cultivating love in the being. The more of love we cultivate, the greater becomes our Wisdom to know all things.

Your consciousness makes the spiritual place that your spirit is in, whether you may be in or out of the physical body. While in the physical body, you may not always see your spiritual surroundings, but you sense them in some way.

It is, therefore, essential that we strive to attain that state of happy consciousness that is permanent, for by doing so we have our Heaven wherever we go.

*
* *

Every fit of anger, worry, etc., lowers the vitality of the body by putting the atoms out of harmonious equilibrium, thus causing disease. In health the atoms are like eggs in a crate—each one in its little compartment. When the atoms are disturbed by discordant thought and action, it is like spilling the eggs out of the crate and all are in confusion.

*
* *

There is nothing in the whole range of reform that so emphasizes the great growth of the world into a better state of consciousness than the world-wide protests being made against the horrible vivisection of animals, and the ever-increasing efforts in the direction of kindness to animals, as well as human kind.

*
* *

Man has the power of choice of choosing the Heaven of gladness, light, joy, peace, harmony, wisdom and love; or he may if he will, choose the hell of darkness and despair. It all depends in which direction he trains his life.

KEY THOUGHTS.

LUCY A. MALLORY.

Love satisfies every demand.

Ignorance finds fault; Wisdom rights the fault.

Indulge in health, not in reminiscences of disease.

Cultivate Faith—it is the most satisfying possession.

The world improves to the extent that the individual improves.

Crude man is a crude creator; man perfected is the Divine Creator.

The more interior the life the more perfect are the laws that govern it.

If our prayers are never answered it is because our acts are not in harmony with them.

The incarnate spirit is supreme in a material world, provided he uses his power harmoniously.

If all would follow the intuitive first impression there would be very few mistakes and much greater satisfaction for everybody.

As we open the door to the influx of thoughts, we receive all the harmonious inspirations, joy and beatitude of Heaven, or the chaotic disorder, misery and torment of hell.

Don't continually look for a spiritual manifestation to come outside of you. You are the highest channel of the Divine. But a pipe that is not kept clean will make unfit for use the purest water.

If people would apply the same care to keeping their minds clean from wrong thinking, as they do to keep their bodies from microbes, they would be immune to all dangers, internal and external.

The unwise man heeds only his own impulses, and noiseily utters his opinions, and, therefore, remains ignorant; the aspiring man silently listens to all the voices that can teach him and thus he becomes wise.

If one should send a present to a king, he would be careful to present the monarch with a perfect thing. The only acceptable gift to the Majesty of Heaven is a perfect man. Imperfection cannot enter that domain of Peace.

OCCULT PHOTOGRAPHY.

We translate the following from the "Journal du Magnetisme," Paris, France. It is the organ of the Magnetic Society of France, of which Sir William Crookes is the honorary president:

"M. Darget, ex-commander of a squadron of curassiers at Tours, with whom our readers are acquainted through his remarkable experiences in the photographing of thoughts, had, one day, the idea to try and discover whether the spiritual fluidic body of the human being, was not susceptible of being photographed under some form or other. For that purpose, he requested M. Pinard, one of the successful magnetisers of Tours, to place himself and his two little girls at his disposal. M. Pinard, always obliging, accepted gladly. He magnetized his two little girls for several minutes, just as he magnetizes sick people to cure them, and M. Darget took several photographs of the little girls with their father, and the little girls by themselves. Upon several plates a track of light seemed to show the reality of the existence of the spiritual fluid. But upon one of them—the one that we herewith reproduce—he was astonished to see that the spirit bodies of the little girls had externalized and completely withdrawn from their physical bodies [which were standing close together] and their spirit forms were found placed to the left of their physical bodies and behind them.

"M. Darget is absolutely certain that neither the instrument nor the subjects photographed had stirred in the least while taking the photograph. Besides, in examining the picture, one can readily see that if there had been any kind of displacement during the operation, the forms would have come in a very different way. There would have been a displacement of the entire body from the head to the feet, and one could not help but notice it more or less clearly in its double position. But it is not so. In the first place, the spirit body is not on the same plane as the physical body, but is behind the latter. The activity of the spiritual fluid seemed to concentrate in the upper part of the spirit body, as it is the head that is most plainly visible, while the feet are not visible at all; and, the most important detail yet, is that the left arm of the physical body of the youngest of the little girls is bent in such a way that her hand rests upon the upper part of her stomach,

while the same arm in the spirit body hangs down straight at her side.

In view of the above particulars, it is impossible to conclude otherwise than that the photograph of the little girls shows that at the moment of the operation, and under the action of causes which were not directly brought about, the dual natures of the little girls separated, so that their spirit bodies can be seen apart from their physical bodies.

[The reproduction of this, probably, the first photograph of the spirit bodies of human beings, is very distinct. While the physical bodies of the little girls are opaque, their spirit bodies are transparent, so that the furniture and window in the back of the room can be seen through them.

The great importance of this wonderful discovery should not be lost sight of. More and more as the inhabitants of the world are becoming spiritually enlightened are the truths of Spiritualism, that the thoughtless people have so long ignored, being corroborated in ways that can no longer be denied by the veriest skeptics. And what we thus far have discovered in spiritual science is but an infinitesimal beginning of the spiritual marvels that will be ours when we have unfolded sufficient spiritual consciousness to be able to receive them.

The eye of photography has revealed to the astronomer the existence of suns that were hidden from sight even through the best perfected telescopes. It is, therefore, not claiming too much that when photography shall have become more perfected, it will be an every-day occurrence to photograph both incarnate and discarnate spirits at will.—Editor

In 1905 Mrs. Richmond, pastor of The Church of the Soul of Chicago, preached a sermon on the "Coming of the Christ-child," saying:

"The Christ-child is not an accident, is not the result of mere human conditions. * * *

The Christ-child is a branch of the true vine.

* * * And somewhere upon the earth at the **present** time, as there was in Judea, there is a Nazareth, preparing for the life that is to be. Somewhere this hope, that teachers, prophets, seers and sages look forward to, will find its expression in the Christ child, the **babe** that is to be, the man and woman that will be the messianic life."

CRITIQUE OF HUMAN NATURE AND RELIGION.

R. M. BRERETON.

In order to be a true Theist—that is, a believer in the Fatherhood of God—I must first be an egotheist; that means, I must fully realize the fact that I am divine and am begotten of the Spirit-Father, and, therefore, I am an inheritor of the Spirit-World which is universal throughout terrestrial and celestial spaces. If I have faith in the Providence of God in this earth-life I know that He and His ministering spirits must be in touch with me in this life though my physical organs are too coarsely framed for me to perceive them. If I have the strength of faith which Job, the Psalmists of Israel, Isaiah, Jesus and the Apostles had, I know that I am one of the human sons of my Father, Who is the Eternal Spirit of Life. Moreover, I am justified in using the language of Jesus Christ,—“My Father and I are one,”—although He is essentially and eternally greater than His human and angelic sons. “I came forth (begotten) from the Father into the world: again, I leave the world and return to the Father.” “I ascend (by everlasting evolutionary progression) unto my Father—and to my God.” In a spiritual sense I can feel Him, for “He is through all and in us all;” but I cannot see Him, and “no man hath seen or can (ever) see Him;” because He is the Indiscernible Whole of Spirit and Light throughout terrestrial and celestial spaces. For an egotheist to believe less than this of human origin and human individualism is to belittle the meaning of the Love and Fatherhood of God.

In my materialistic mindedness I can wholesomely feel proud of my earthly ancestry, which I can trace without a break from father to son on the paternal side for over eight hundred years; so why should I not feel far nobler pride in believing sincerely and spiritually that God is my Father and the Father of all mankind as Jesus believed and taught?

The inspiring hope and comfort of this divine intuition through the Spirit of Life and Light—“which lighteth every man that cometh into the world”—upon the sensorium of man in the flesh are realized by the true Theist on Easter-Sunday in listening to the tuneful rendering of that beautiful anthem—“I know that my Redeemer liveth.”

The Christian service of prayer and praise at this Easter-tide is based upon the corporeal resurrection of Jesus from the tomb of mortal-death; so that this forms his main or sole faith of the continuity of existence. This faith in the resurrection of the human body of flesh and bones, after mortal death thereof, with the belief that man must be so clothed again before his ultimate admission into the kingdom of his spiritual Father is the antithesis of Christ's teaching—"Flesh and blood cannot inherit the kingdom of God." It belittleth the Fatherhood of God and the sonship of man.

I would not say that Christ did not appear after his mortal death, to his disciples, for I have seen, touched and conversed with materialized human beings in various parts of the world, and I read in the Bible evidence given of the same transforming apparitions. But in regard to our future spiritual form we should remember that Christ taught that our Father—"God is a Spirit," and that "a spirit hath not flesh and bones as yet see me have." Also, "It is the spirit which quickeneth (survives after death of the mortal body); the flesh profiteth nothing." Man in ancient times did not know or understand his true egoism or soul, and few there are in the world of mankind on earth today who realize the fact that they are by nature spirits. Materialism has formed the main foundation of most of the religious and physiological beliefs of man in earth-life.

Throughout the Bible, from Genesis to Revelations, there cannot be found any mention of the word brain nor of the human mortality being centered therein. This seems marvelously strange to our present-day knowledge of the sensorium of the human intellectual powers and sensitive feelings.

The Christian with the alloy of materialism in the matter of religious thought cannot so fully follow Job in uttering so finely his faith in God the Redeemer; or say to himself in the spirit and words of Isaiah—"Thou, O God, art my Father, my Redeemer from everlasting is thy name."

"How pregnant with spiritual enlightenment are these terms—Father, Redeemer, Everlasting! What comfort and what faith in the continuity of human existence they give to the Theist! The true Theist can realize in a higher degree than the Christian

can the weight that lies in the teaching of Jesus to all mankind in earth-life. "Call no man your Father upon the earth; for One is your Father, which is in heaven."

(To be continued.)

GROW THE BEST WITHIN YOU.

What should we do without the holy days and holidays that break up the year? And yet, the question comes home with telling force when we stop to think—if we do stop to think—are we making good use of these days or do we just use the rest of the year acquiring momentum to be expended on these breaks in its otherwise smoothly running course? In the world today there are two strong currents of thought and action directly counter to each other. One is that which loses itself, forgets all else, in material things, in accordance with established custom and as fashion dictates; the other is a far narrower but much deeper current, that is striving to get at the reality—the spirit of things.

The majority of people who celebrated Easter did so with cards and brightly colored eggs, new clothes, a few extra religious services, at which there was fine music—but what has it profited? The "stunt" has been gotten through with, and then comes the rush of warm weather things in the stores and absorbing preparations for the Summer vacation.

When all is said—when this outer life is lived from its beginning to its close, what of enrichment has the real personality acquired to stand him in good stead when the transition comes to another state of living, where Easter eggs and hot cross buns and new head-gear are not among the essentials?

Just as one may impoverish himself here by extravagance or improvidence in material things, so may one go shivering, cowering, hungry, half blind and naked into the Beyond if he has not provided for himself that wealth which survives in all worlds and under all conditions.

That wealth is something that joining the church or believing certain creeds or any creed or no creed will not insure to one.

You might join a gymnasium, but it would not make you strong physically unless you exercised. You would have to exert your own muscles under the direction of your own will if you would get any good out of that gymnasium. And nobody can make you exert

your will but yourself. You must work out your own physical salvation or be physically a pauper.

So you might enter a college, but no man can give you the benefits of the course of study prescribed by that college unless you will to exercise your mental muscles in acquiring the knowledge and the intellectual brawn and sinew the college course is intended to impart. Here, too, you must work out your mental and intellectual salvation alone, by yourself, or be a mental indigent.

Don't you see that, in a way, each of us is alone in this world? Certain things we must face for ourselves just as much as if we had been placed in a solitary world its sole inhabitant?

If you have not recognized that connection of yours with the influences and powers that you can command and can ally yourself with, quite apart from any other human beings, you have failed of the real purpose for which you came into the world. You have missed acquaintance with yourself, even though you may feel that you are very near and dear to yourself.

Unless we ourselves recognize that spiritual side of us, awake it, make it active and potent, we may be rich "beyond the dreams of avarice," but we are poor, forlorn beggars in a world of surpassing opulence. That has been said before? Oh, yes; but it must be said again and yet again until the spell that possesses the civilized world—until the mental attitude that makes success mean simply money-getting has been thoroughly revolutionized, and people are so freed from the bondage of wealth and laborious and senseless display of wealth as to understand that the man with undeveloped spiritual faculties is as much and more a cripple than if he were without hands and feet.

The physical, the mental. Above these, what? As tower and dome, minaret and spire rise into the pure upper air, crowning and perfecting the architectural design, so above the physical and mental rises the spiritual in the triple constitution of man.

But the word spiritual is not one to shy at or to grow solemn and uncomfortable over. It implies no impossibilities or unbearable responsibilities. It just means growing from a good physical and mental substructure those higher, finer qualities that we always love in

others. Faith, hope, courage, justice, sincerity, truth, patience, goodwill, breadth of vision; but first, last and always, sincerity, truth. The spiritual nature smothers in sham, pretense and hypocrisy.

The number of persons who are trying to develop this crowning part of humanity—its spiritual nature, is growing larger and larger day by day. They are the people who are seeing the relation between the spiritual and the material side of life. They are putting the metal of spirituality to the test. It is not too good to take with one into the kitchen, the schoolroom, the business office—nay, it is essential in these places. But it will stand a still greater strain. The qualities that are a part of the spiritual life of man—patience, kindness, justice, belong out on the poor farm, at the rock pile, in the police court. They must be carried into the red light district; they must run the railroads, just as they are beginning to be recognized in the relations of nations with nations.

Stimulate in yourself a hunger for those things that come only through the spiritual life, if you would know a depth of content and peace and energy for work that come in no other way.

A few earnest people intent on getting at realities were gathered in Mrs. Mallory's parlors last Friday evening to hear Mr. Fritch, of Boston, talk about Faith. It was a noble subject, nobly handled.

Mr. Fritch enlarged upon Tennyson's
There lives more faith in honest doubt,
Believe me, than in half the creeds.

There lives more faith in honest doubt,
Believe me, than in all the creeds.

"Faith, Hope and Love." When we have sounded the depths of these three this will be another world from which both the evils we are awake to and the evils we are blind to will have disappeared.—Eleanor F. Baldwin, Editor "Woman's Point of View," Evening Telegram, Portland, Ore.

A new monthly magazine, with the suggestive title "Day Light," comes to our table from London, England. It will do much to cause day-light to break into minds enswathed in error's night. Editor, Mrs. Kohaus. Yearly subscription \$1.00. Address: The Associate Editor, Miss M. M. Lister, 38 Pembridge Villas, Bayswater, W., London, England, G. B.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

LITTLE THINGS.

A good-by kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare
After the toil of the day,
And it smoothes the furrows plowed by care,
The lines on the forehead you once called
fair,
In the years that have blown away.

'Tis a little thing to say, "You are kind,
I love you, dear," each night;
But it sends a thrill through your heart, I find,
For love is tender, love is blind,
As we climb life's rugged height.

We starve each other for love's caress,
We take, but we do not give;
It seems so easy some soul to bless
But we dole the love grudgingly less and less,
Till 'tis bitter and hard to live.
—Margaret E. Sangster.

In an editorial in the interest of vivisection, a daily paper says: "The investigations of the vivisectionists which have led to the rational treatment of tuberculosis the anti-vivisectionist would forbid." [The rational treatment for the cure of tuberculosis that is being generally adopted the world over, is living and sleeping in the open air, pure food to eat and interesting work. And this has been finally conceded to be the best and only way to cure consumption, notwithstanding the useless torture of a host of animals to get supposed serums to cure tuberculosis.

*
* *

If we would only regard other people's weaknesses as we do our own, no one would "cast the stone."

HAVE FAITH IN LIFE.

The cultivation of the sensual-animal in man is responsible for all his diseases and disasters, and, instead of realizing that he must cultivate a different and a better state of consciousness in which disease and disaster do not evolve, he goes to work and cruelly tortures animals, trying to find supposed remedies for his ills, and though his ills increase (as statistics show) notwithstanding his animal serums and anti-toxins, he still goes on blindly in his work of self-torment, and the torture of animals by vivisection.

The man who does this has not an iota of belief left in his Jesus or the Bible, for Jesus cured by laying on of hands (human vitality) and did not cruelly vivisect animals to save mankind from their sins. This horror and torture was left for the boasting Christian people of the twentieth century to practice. They have lost their faith in Jesus to save them from disease, but they have plenty of faith left yet in the efficacy of the serum of a poor, disease-infected animal to cure them.

And yet somewhere in the Bible it says that a certain man of the name of Asa "consulted the physicians, and he slept with his fathers."

*
* *

Some company is advertising a stove that consumes "barrels of air" and but little oil fuel. From the extent of these advertisements they must be meeting with phenomenal success. This success is evidence of the thoughtless state of the people. Oxygen is the most necessary element for good health. A stove that burns mostly air must of necessity be very injurious to health, more especially as most people fear any fresh air entering their homes.

*
* *

The Awakened realize the day (the sunshine) of the soul. Those who live in the nightmare dreams of the senses are still asleep.

PEACE DAWNS! BE STILL, O MAN!

We stood almost alone in advocacy of Peace twenty years ago when Whole-World Soul Communion was inaugurated, which, if noticed at all, was regarded as "utopian" and "impossible." The "impossible" has become possible, and "utopia" is on the way to realization, and the very men and women who at first ridiculed the idea of Universal Peace are now foremost in its advocacy.

The great Peace Congress, recently held in New York City, advocated the establishment of a World's Supreme Court, a judicial tribunal competent to pass upon all disputes between nations. We are glad to see the near fruition of the very idea we advocated twenty years ago in The World's Advance-Thought.

This Peace Congress has given a great impetus to directing the thought of the world in the channel of Universal Peace, and its effect for good will be felt in the deliberations of the nations at the Hague Conference in May.

Andrew Carnegie has done more for the progress of the world in the direction of Peace and good will among the nations than has been done by all other wealthy men combined, for his splendid gift of money has been energized by his earnest and sincere desire and active influence for the peaceful welfare of the race. He was the moving spirit that made the New York Peace Congress possible and a success.

*
* *

This coming 27th of August it will be the twenty-first anniversary of Whole-World Soul Communion. This Divine Organism has evolved every advance-movement in the direction of Universal Peace since its inception by The World's Advance-Thought, at Salem, Oregon; and its mighty world-embracing power will continue to increase until both angels and mortals shall unite in the bonds of an indissoluble fraternity, and the nations will be intertwined in the golden chain of Love, and war shall be known no more.

*
* *

What avails it if you have a million horsepower factories, and sky-scrapers reaching to the clouds, if the citizens are dissatisfied, dishonest and unloving.

ALL NEED SELF-REFORM.

Self-Reform is as much needed by the poor as by the rich, the people out of office and the people in office. The light that is judging humanity through the awakened spiritual faculties of advanced thinkers, is plainly showing us that the great mass of human beings are slaves to the physical senses.

For years we have been told, in and out of season, that when the people (meaning the labor unions) were once given control of the government, then we would have an ideal state of affairs. But the sequel has proved that the labor-union reformers need Self-Reform first of all. The exposure in San Francisco is an exposure of municipal government by labor unions. It is emphatic evidence that individual Self-Reform is the only salvation from all manner of greed and corruption. As the people so is the government.

The only possible way to reform the world is through individual self-control, and conscious Immortal Life comes only through self-control.

*
* *

"Why do we shrink so from Eternity?
Eternity is from birth, not death;
Eternity is not beyond the stars,
Some far hereafter—it is here and now.
The Kingdom of Heaven is within. So close
We do not see it save by spirit sight.
We close our eyes in prayer, and we are there
In thought, and thoughts are spirit things
Realities upon the other side.
In death we close our eyelids once for all,
To pass forever and seem far away,
And yet the distance does not lie in death,
Death's not the only door to spirit world
Nor visibility sole presence-sign.
The near or far is in our depth of love
And height of life. We look without, to find
Our lost ones are beyond all human reach!
We feel within, and, lo, they are nestling
near!"

So we see that wealth is not at all a factor in the evolution of the true Spiritualist. His communion with his spirit friends is involved in the purity of his thought and the peaceful state of his heart. These conditions he must absolutely fulfill if he would "hold communion with the dead."

Every creed promises Immortal Life to the believers in its doctrines, but Spiritualism makes the individual consciously Immortal.

A man exalts or condemns himself out of his own mouth.

THE "LAST ENEMY."

There is a prophesy that the "last enemy that shall be destroyed is death." The process of destruction was not set forth in the prophesy, but judging from present appearances it's going to be a gradual one, conducted on the installment plant. One by one we are getting the best of this and that disease, hitherto supposed to be incurable, and we are learning that life and death, health and happiness, are matters of intelligence and not of the stern decree of a very severe and uncomfortable sort of a God. "Nature is a mistress, gentle and holy; to obey her is to live." Keeping pace with the new enlightenment, deepens the conviction that our forbears who painted death as the black and grisly "king of terrors," were considerably and unduly scared. Of late a famous medium professes to have had a message from a prominent man, delivered to several of his fellow scientists, to the effect that "it is delightful to die," which is very likely the case.

Certainly, since the old-time terror abated, the ghosts who return are much more companionable than they used to be—like the one in New Jersey recently who amused himself walking on the track in front of the terrible trolley and letting it go over, or rather through him, much to the consternation of the motorman. What fun that ghost must have had getting back at the car company in that fashion. Once being well and thoroughly dead, he had no more fear of the deadly streetcar and could have his little joke with the motorman.

The fact that we still shrink from physical pain does not betoken a dread of death itself, but it is drawing us to avoid it by obedience to the laws of health thus serving its purpose—that of forcing us into the ways of health and happiness—but death itself—is nothing to fear. Though there are still some people who do not think so, the old nightmare has lifted from the race. That is why you see soft white streaming from the door bell of the house where one sleeps, instead of black; that is why burial caskets are more often white or gray or lavender instead of black, and why pictures and mirrors are no longer turned face to the wall during a funeral and fifty other things done to agree with the old idea that death was "the king of terrors."

He's nothing of the sort, but when we have disobeyed the laws of this life until our "earthly house of this tabernacle" is all tumbledown and out of repair so we can no longer live in it comfortably, death just comes along and gives us a friendly jog and turns us out—that is all; we have made it a necessary thing to do by our own folly and under the circumstance he is doing us a favor.—Eleanor F. Baldwin in Evening Telegram, Portland, Ore.

It is amusing to hear the press discant upon "Spiritualism is now respectable because the men of science acknowledge its phenom-

ena to be true." Long before these "men of science" were born, the Bibles of all ages have acknowledged its phenomena, and so did Shakespeare, Tennyson, Homer, Plato, Socrates, etc. Spiritualism has always been "respectable," because the Truth is never anything else, but those who know nothing about Spiritualism, within and outside its ranks, as long as they cling to error, do not see the spiritual respectability of Spiritualism, for they do not live its soul-elevating principles.

I know that it is generally supposed that a good man leaves all his imperfections behind with the natural body. But there is no ground for the belief. The body does not sin. It is just as powerless to do that before death, as afterwards. Goodness and truth, wrong and falsity are mental and spiritual qualities, not material.—Giles.

The souls who have rendered the greatest service to the race have always been those who were strong, and who sympathized with everybody. They gave of their superior power, but never received weakness. They entered into such close touch with the world that the world could receive; frequently going down to the world; but they always brought down light, wisdom and power, never taking darkness or ills up with them. People in this age who wish to be helpful to a high degree will find it profitable to study these laws, and apply them as all great souls have done.—Eternal Progress.

When your forces are constantly escaping from your system, you have no atmosphere, but instead, are giving off scattering jets of most discordant vibrations; and as everybody is unconsciously repelled by discord, you can not, under the circumstances, hope to attract anybody. On the other hand, when your forces are retained in the system, and held in poise, you radiate an atmosphere that is harmony itself; and as everybody is attracted to harmony, everybody will be drawn to you. They feel it a privilege to be with you; and since they are benefited so much by your association, they are more than pleased to do anything for you.—Eternal Progress.

We have urged in past numbers of our paper the desirability of having in our President's cabinet at Washington, a Secretary of Peace as well as a Secretary of War. The influence of the right man in the cabinet might save us from a war that would cost many thousands of human lives and lives of horses, and perhaps hundreds of millions of dollars.—Geo. T. Angell, in Our Dumb Animals. [We heartily endorse the above original idea of Mr. Angell. A Secretary of Peace would in these enlightened times be the most important member of the President's cabinet.]

WAR IN PHILADELPHIA AGAINST VIVISECTION.

We take the following from the Philadelphia North American:

In a way that can scarcely fail to make a deep impression upon the public mind, the American Anti-Vivisection Society, of this city, has started a crusade against the practice of carving up live dogs and other animals for purposes of medical experimentation.

Large posters with "Attention" in enormous red letters, have been put up on billboards in every section of Philadelphia, informing passers-by in a few words what vivisection means. On one corner of the poster is a picture of a St. Bernard dog saving the life of a child lost in snow-capped mountains. On the opposite corner a cunning little dog is sitting upright on a laboratory table, his head turned on one side and his forepaws held out pleadingly to his captor. The caption is, "About to be subjected to torture."

In addition to these posters, an individual canvass is to be conducted. The society will send a communication to every woman whose name is in the Blue Book, asking her assistance in the fight to protect animals from indiscriminate butchery.

These communications will go into ten thousand households, and an especial effort will be made to interest the fashionable folk, not only because they own more dogs in proportion than the less wealthy class, but also because they have the leisure and the influence to make themselves powerful factors in such a crusade.

The posters, after setting forth briefly the horrors of vivisection, and showing to what extent the laws of this country permit physiologists to go, quotes six eminent medical authorities in opposition to the practice of vivisection.

These authorities are Professor Leon Marchand, formerly of the Sorbonne, Paris; the late Professor Lawson Tait, Stephen Townsend, Sir William Fergusson, formerly sergeant-surgeon to the Queen; the late Dr. Charles Clay and George Wilson, president of the State Medical Section of the British Medical Association.

Mrs. Caroline Earle White, who is the moving spirit of the local Anti-Vivisection Society, which has its headquarters at 36 South Eighteenth street, said yesterday that it was the opinion of the Society that the public didn't understand vivisection, and tolerated it for no other reason.

"Why, the greatest surgeons of the world are on our side," said Mrs. White. "There is Professor Lawson Tait, who, until his death a few years ago, was probably the chief surgeon of the world, and unquestionably of England."

"He believed that experimentation upon animals involving pain was, as a rule, misleading, owing to the difference in the construction of men and animals. This is our

quotation of his words: 'Some day I shall have a tombstone put over my grave and an inscription upon it. I want only one thing recorded upon it, and that is to the effect that I labored to divert my profession from the blundering which has resulted from the performance of experiments on the sub-human groups of animal life, in the hope that they would shed light on the physiology of the human groups. Such experiments never have succeeded, and never can; and they have, as in the cases of Koch, Pasteur and Lister, not only hindered true progress, but have covered our profession with ridicule.'

The circular to be sent to the society women of Philadelphia recites some of the harrowing doings of the vivisectioners, as told by themselves.

CHINAMEN'S SYMPATHY FOR A TURTLE.

A self-constituted Society for the Prevention of Cruelty to Animals created a temporary excitement in what otherwise would have been a quiet morning along the waterfront. A native fisherman caught a splendid specimen of a sea turtle at Pearl Harbor and brought it to town. It was one of the biggest things of its kind ever seen in Honolulu. The Hawaiian was immediately surrounded by a crowd of waterfront habitués, including Chinese, Japanese and Hawaiian stevedores, deep-sea and coasting sailors, a steamship company's president, numerous custom-house brokers, and what not besides. The native wanted to make his way with his turtle to some local hotel, but the Chinese entered a strong objection to the proposed transformation of the crustacean into steaks and soup. They then and there formed a hui and made up the \$5 demanded by the fisherman for the turtle among themselves and acquired the animal. Sea lawyers freely offered advice to the members of the hui, setting forth pecuniary benefits which will be theirs by taking the turtle to the Waikiki Aquarium or the Kaimuki Zoo, but the Chinks would have none of it. Their sympathies for a suffering animal had been aroused and they were firm in their intention of giving it its liberty. They carried it to the Irmgard wharf in the presence of a large crowd, and threw it into the harbor, where the turtle made a quick dive for the bottom.—Honolulu (Hawaii) Bulletin.

Natural laws, which are the angels of the Most High, and obey His mandates, are rolling on the time when the "child shall die a hundred years old" (Isaiah lxxv:20), when sickness shall fade from the world and with it the sins of the soul. Then men shall stand up with no sickness in the body and no taint of sin in the soul. My hope for the human race is bright as the morning star, for a glory is coming to man such as the most inspiring tongues of prophets and of poets have never been able to describe.—Emerson.

THE MURDER.

FLOYD L. LEWIS.

His eyes were soft and languid, he had never come in contact with that species of animals known as mankind; he had roamed over the green valleys and climbed the majestic mountains, enjoying to the fullest the peaceful life he had led since he first sprang from his mother's womb; he knew nothing of the trials of the millions of his species. He only remembered his beautiful mother, who had nurtured him from birth. He knew how well his mother had cared for him, how she kissed him and fondled him as he wandered over the country. How he longed for that mother! But alas! he could never see her again, for was he not looking upon thousands of his comrades as they went up that ugly chute, covered with their life blood, and he could hear their pitiful appeals. He knew his turn would come. Yes, at this moment they come to lead him upon that chute of terror.

Now, my dear reader, let us watch this poor animal as he is led to the scaffold, where so many innocent animals are sacrificed to gratify man's thirst for blood. Watch the pitiful appeal in those soft eyes of his as the ax descends upon his defenceless head, and now watch the form of this innocent animal as it falls to the ground from the mortal blow just dealt it. Watch it as it lays in unutterable agony breathing its last breath. What crime has this animal committed that you condemn it to such a cruel fate? Oh, let us stop this fiendish cruelty and let us send out our thoughts of love to the creatures, thereby lessening the time when these words of the immortal Shelley will be realized:

And man once fleeting o'er the transient scene

Swift as an unremembered vision, stands
Immortal upon earth. No longer now
He slays the lamb that looks him in the face,
And horribly devours his mangled flesh,
Which, still avenging Nature's broken law,
Kindled all putrid humors in his frame,
All evil passions, and all vain belief,
Hatred, despair, and loathing, in his mind,
The germs of misery, death, disease, and crime.

No longer now the winged habitants
That in the woods their sweet lives sing away
Flee from the form of man; but gather round
And prune their sunny feathers on the hands
Which little children stretch in friendly sport
Towards these dreadless partners of their play:

All things are void of terror. Man has lost
His terrible prerogative, and stands
An equal amidst equals. Happiness
And science dawn, though late, upon the earth;
Peace cheers the mind, health renovates the frame,

Disease and pleasure cease to mingle here,
Reason and passion cease to combat there;
Whilst Love unfettered o'er the earth extends
Its all-subduing energies, and wields

The sceptre of a vast dominion there;
Whilst every shape and mode of matter lends
Its force to the omnipotence of mind
Which from its dark mine drags the gem of truth

To decorate its Paradise of Peace.

—From Queen Mab, by Percy B. Shelley.

REV. R. I. CAMPBELL.

The new theology of Rev. R. I. Campbell, of the City Temple, London, England, is the beginning of a great religious renaissance that will extend to all English-speaking countries and help to bury the great, corrupt corpse of the dead old theological concepts, and lift people to a purer plane of religious thought: This new creed is in line with spiritual unfoldment and we herewith give it for the consideration of our readers:

"The starting point of the 'New Theology' is belief in the immanence of God, and the essential oneness of God and man. We believe man to be the revelation of God, and the universe to mean only the self-manifestation of God. There is no real distinction between humanity and deity.

"It looks upon Jesus as the perfect example of what humanity ought to be. Every man is a potential Christ. Evil is a negative, rather than a positive term. It is the shadow where the light ought to be. The 'New Theology' believes itself to be in harmony with science. It is therefore in sympathy with the scientific criticism of the Bible, which it handles as freely and as critically as it would any other book. It believes that the seat of religious authority is within, not without, the human soul.

"The 'New Theology' believes in the immortality of the soul, but only on the ground that every individual consciousness is a ray of the universal consciousness and cannot be destroyed. It believes that there are many stages in the upward progress of the soul in the unseen world before it becomes fully and consciously one with its infinite source. Ultimately every soul will be perfected.

"Sin is simply selfishness. It is an offense against the God within. We reject wholly the common interpretation of the atonement. We believe not in a final judgment, but in one that is ever proceeding. We believe that Jesus was and is divine, and so are we."

The New Theology league has been formed, with a membership, so it is said, of more than fifty Congregational ministers, though there has been little encouragement from the remainder of the English non-conformitists.

Campbell himself is one of the most famous preachers of Europe. He has the face of a boy, the silvery hair of an old man, and the piercing eyes of a prophet.

Remember if things are wrong and you get upset instead of helping to put them right, it is because you are out of harmony. The harmonious man bends his energies to straighten crooked places.—The Messenger.

CULTIVATE THE ANGEL SIDE.

"There is no doubt about it, hide it as one may, there is something in the very idea of eating a dead body which is repulsive to the artistic man and woman, and which is attractive to the hyena and the tiger. The poet who recognized that there was a tiger side to man recognized, too, that it was the lower and the evanescent and the transitional, and that there was also that angel strain in the human race, and that this is the higher and the progressive and the permanent. The tendency of an advancing evolution is to war out the ferocity of the tiger and the vacuous imitativeness of the ape, and let the grace of the angel live.

This law goes as good of food as it does of all other fields of human activity. We are, therefore, perforce driven to face the problem of evolution in dietary, and to ask ourselves in what direction and on what lines this evolution tends. To me the development of humaneness and esthetics necessarily makes for an increasing bias towards a humane and esthetic dietary. Whether we search in the majestic language of the prophets, or in the sweet melodies of great poets, or in the weighty thoughts of meditating philosophers, or in the fairy visions of romances, or whether we turn to the brush pictures of inspired painters, or to the imperishable mementoes of sculptors' dreams, we find that the aspiration of the upward-gazing man is towards the simpler life in food, and towards a bloodless, guiltless feast, and towards the products of the orchard and the harvest field, and the vineyard and the olive-yard, and away from the shambles and the stockyards and the gore-stained slaughter-dens.

"My opinion, after a quarter of a century's study of diet, is that the future lies with the fruitarian, and that the practice of flesh-eating will become more and more relegated to the lower classes and to the unimaginative-minded."—Josiah Oldfield, M. R. C. S., in *Cosmopolitan*.

The Peace Conference at the Hague, May 31st, will be attended by the representatives of forty-six nations as against twenty-six present at the last conference. This shows that the growth of the Peace sentiment has very nearly doubled since last the nations met at the Hague. There can be no better evidence of the world-embracing power for Peace that Whole-World Soul Communion is exerting among the inhabitants of the planet.

The worry of individuals is all concentrated on the dishonesty, untruthfulness, greed, lust, etc., of others, when it should be the continuous effort of the individual to concentrate his forces upon himself, and first make himself free by cultivating honesty, truthfulness, generosity, virtue, etc. People fail to see that the sick cannot cure the sick; hence, the whole world becomes corrupt.

ATHLETE TURNS VEGETARIAN.

In the last *Nautilus*, the editor, Elizabeth Towne,, writes under the amazing caption "Starve and be a Sampson." She tells about Gilman Low, who "has broken all sorts of athletic records, but not on accepted principles of training. Once before, after using conventional methods, three meals a day with meat, etc., he attempted that 1000-pound lift, which consisted in getting under a 1000-pound weight and raising it on his back 1000 times in half an hour. That time he raised it 500 times in 25 minutes and had to quit.

"This time he trained for the feat by living first, five weeks on one meal a day, consisting of three eggs, half a loaf of whole wheat bread and raw fruits, nuts or cereals, with one glass of milk taken afterward. During the day he drank plenty of distilled water. Twice during the period he ate meat, but found it detrimental and ceased using it. The last three weeks he ate but four meals a week of the foods before mentioned. At 10 A. M. of the day the lift was made he ate six eggs and plenty of bread.

"During the eight weeks of training his exercise consisted principally of walking, deep breathing combined with light gymnastics, and he kept out of doors as much as possible.

"Evidently we are on the brink of new physiological discoveries when a man fasts to get ready to lift 1000 pounds 1000 times in half an hour."—Eleanor F. Baldwin, in *Evening Telegram*, Portland, Ore.

The news that a European has been noticed in Jamaica wearing white as mourning for a relative lost in the recent catastrophe recalls the fact that that color was originally employed in many countries to indicate reverence for the dead. In fact the custom obtained in Europe as late as the reign of Charles VIII of France, and in Italy, too, it lingered, though for women only, the men wearing brown. In Ethiopia the white soon changed to gray, and in Egypt to yellow. China, however, employs it to this day. Other colors have had their vogue—blue, for instance, which even now is used in Turkey, Armenia, and Syria. The latter signifies the heavenly region—white stands for purity; gray and brown typify our mother, earth, and black, most repellant of mourning colors, would seem to suggest an eternity of night.—*London Chronicle*.

"It all depends on what one eats," says Bishop Fallows of Chicago. "You can make a person good or bad, nervous or steady as a pendulum, honest or dishonest, dull or clever, simply by seeking the right kind of diet.

"If every child were scientifically fed we would have no moral baseness, no mental depravity, no spiritual ignorance.

"A child that is fed improperly will live improperly. Virtue can be fed into a growing child, and by the same reasoning vice can be fed into children through their stomachs."

THE UNIVERSAL REPUBLIC.

BOOKS, PAPERS, ETC., RECEIVED.

"New Thought Healing—With Advice to Patients and Instructions to Healers," by Julia Seton Sears, M. D. Price 25 cents. Address: The Sears Investment Co., Boston, Mass.

"Humanity," monthly magazine. Price \$1.00 a year; 10 cents a copy. Clifford Greve, editor. Published by the Humanity Printing and Publishing Co., 1817 Market street, St. Louis, Mo.

"I am Myself," one of Mrs. Annie Rix Millitz's able pamphlets. It deals with freedom from persecution and being persecuted. Price 5 cents. Address: the Absolute Press, P. O. Box 155, Brooklyn, N. Y.

"Thoughts," a new monthly magazine. Price 5 cents a copy; 50 cents a year. Published by Thoughts Publishing Co., 227-8 Masonic Temple, Cedar Rapids, Iowa. Devoted to Health, Happiness, Success.

No Vegetarian should be without a copy of the Naturopathic Cook Book, by Louise Lust. It is a complete treatise on cooked and uncooked foods. Published by Benedict Lust, N. D., 124 East 59th street, New York City.

Students of New Thought will be interested in the latest work by "Eleve"—"Spiritual Law in the Natural World." It is a soul-uplifting book that will help any one to a higher plane of consciousness. No price stated. Contains 175 pages. Address: Purdy Publishing Co., McVicker's Bldg., Chicago, Ill.

Every Spiritualist, and everyone desiring to know what Spiritualism is, should study W. J. Colville's latest work, "Universal Spiritualism—Spirit Communion in All Ages, Among All Nations." It will open up many new view points to the careful reader. No one is more competent to write understandingly on so vast a subject than W. J. Colville with his world-wide experiences and his great spiritual insight. Address the publishers, R. F. Fenno & Co., 18 East 17th Street, New York City, N. Y.

Our readers will no doubt remember one of our ablest contributors, Dr. S. A. Merrill, who wrote several years ago, for The World's Advance-Thought some very original and scientific articles on "The Evolution of the Psyche" and kindred subjects. His latest book, "Man's Place in the Kosmos," has received much commendation from the men of science and the thinkers of the world. Price \$1.00. Address: Dr. S. A. Merrill, room 12, 347 San Pedro street, Los Angeles, Calif.

We have just received a copy of a very delightful and pleasing sacred song and chorus called "When We Meet On That Beautiful Shore," composed by Samuel H. Speck. This is certainly one of the sweetest home songs ever published. It is especially suitable and adapted for the home, church and choir use, being also nicely arranged as a fine quartette for mixed voices. Retail price, 50 cents per copy. Our Readers will receive a copy post-paid by sending 10 cents in silver or postage stamps to The Globe Music Co., No. 17 West 28th street, New York.

TRUE WEALTH.

Poor am I? Nay, I am rich, though penniless. I have my wish—can all your wealth buy more? You own the land. I own the landscape. It is well. I would rather hear the laughter of my little boy, the song that springs involuntarily to his mother's lips; I would rather be cashier of a bank of kisses with a billion in reserve; I would rather direct a syndicate of smiles paying daily dividends of honest joy; I would rather be treasurer of a trust company having a paid-up capital of splendid hope and a charter perpetual in this world and the next—I would rather own these dollarless resources of content than to be able to draw my check for a million with which I could purchase neither love, happiness nor immortality.—Burritt Hamilton.

A Kansas woman, Mrs. A. J. Stanley, of Lincoln, has been awarded a prize of \$250 by a Boston firm for the best answer to the question, "What constitutes success?" She wrote: "He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of the little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction."

If Dr. James H. Breasted, at the head of the University of Chicago Egyptian expedition, is a professed Christian he ought to be tried for heresy. He reports that in recent excavations on the upper Nile he has discovered that the Egyptians began keeping a calendar, much like ours of today, in the year 4241 B. C. That was about forty-one years before the creation of the world according to the Bible.—Searchlight.

It is the work of a lifetime to reform one's self and the members of his own household, yet it is the unreformed who are the most strenuous in their efforts to reform their neighbors. But you cannot show people a way you do not or will not walk in yourself.

The City of Portland has set a good example for other cities to follow. It has pensioned three of its superannuated horses in the service of the Fire Department. This is a step in the right direction, and an evidence of humane progress.

Spiritual babes want something "easy"—the candies and toys of Life. Spiritual men alone solve the problems of life. The difference lies between ing and thoughtlessness.

BE OPEN TO CONVICTION.



A WISH.

If I could have one wish and one alone
But granted me,
It would not be for riches or for fame,
But it would be
That I might always know the right from the
wrong,
Truth clearly see,
And seeing, knowing, what was just and true,
Have strength, though Self opposed, the Right
to do!

—Henry Waldorf Francis.

THE WORLD'S ADVANCE THOUGHT MEETINGS.

The following meetings for soul culture and spiritual unfoldment are held regularly every week in the parlors of The World's Advance Thought, 193 Sixth street, Portland, Ogn.:

A subject or question is discussed every Monday evening at 8 P. M.

On Tuesday and Friday afternoons, at 2:30 P. M., the members of the audience sit in the Silence and afterwards relate their experiences.

The Vegetarian Society meets in our parlors on the first Wednesday in each month, at 8 P. M.; and the International Ethical Education Society meets on the third Wednesday of each month at 8 P. M.

All the above meetings have done and will continue to do a work whose scope for the individual and collective uplift cannot be measured, and it will eventually blossom into a New Awakening for the race at large.

All are welcome to attend these meetings.

This is the teaching of exalted discarnate spirit teachers: "You cannot enter the 'silence' to ask for material things or cater to physical wants and necessities. Entering the 'Silence' is spiritual unfoldment." "Seek ye first the kingdom of God and his righteousness, and all things shall be added."

THE INTERNATIONAL ETHICAL EDUCATION SOCIETY.

ARTICLE I—NAME.

The society shall be called the International Ethical Education Society.

Section 1. The object of this association is to teach the sacredness of all life; the true relation of the human to the animal life; and the full import of the command, 'Thou shalt not kill.'

To promote the study of the laws of ethics, and their application to character building.

To inculcate in humanity a love for Truth, Justice and that beautiful generosity that makes the strong supporters, instead of oppressors, of the weak.

To—by individual thought, word and deed—strive to promote Universal Harmony, and to hasten the coming of that glad day "when there shall be no more hurting and destroying in all the earth, for the world shall be filled with the knowledge of Universal Law."

ARTICLE II—MEMBERSHIP.

Section 1. The membership shall consist of Active, Associate and Honorary members.

Sec. 2. Application for active membership must be submitted to and accepted by the Executive Committee before being enrolled as such.

Sec. 3. Any person interested in the work of the society may become an associate member by the payment of the annual dues (one dollar) when they shall receive, post paid, the official organ, The World's Advance-Thought, and shall be entitled to all the privileges of the society, except voting.

Sec. 4. Honorary members shall be elected as such by the Executive Committee, and shall be entitled to all the privileges of the Society, except voting.

* * * * *

The "modus operandi" shall be:

1st. The widest possible circulation of literature tending to advance the work of the society.

2nd. Seeking to present the work of the society to all influential bodies, and all educational institutions.

3rd. Seeking to organize local clubs, especially at every county seat.

4th. To maintain a circulating library of such books, pamphlets, etc., as, in the opinion of the Executive Committee, best teach the objects of the society.

5th. The adoption of any plan or enterprise which is calculated to further the Society's aims and objects.

The headquarters of the International Ethical Education Society are at 193 Sixth street, Portland, Ogn.

Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.

Vol. 2, no. 9

AUG.-SEPT., 1907

The World's Advance-Thought AND THE Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

Entered at the Post Office at Portland, Ogn., as Second-Class matter

HEREIN IS PEACE AND SAFETY

SOUL-COMMUNION TIME TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through The World's Advance-Thought for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE OR CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Colo.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Iowa	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

THINK LOVE.

Alice Eskel.

YOUR thought is a house; it is an atmosphere
In which like spirits seek to live their lives.
Thought is a magnet that draws unto itself
Like elements, that give it strength and growth.
Think love and to thee flows Love's mighty power,
Angelic Wisdom from the hosts of Light.
Think not 'gainst Love if thou wouldst happy be,
For hate enslaves, while Love alone makes free.

ALL WHO DESIRE TO MAKE THE WORLD BETTER AND HAPPIER

Should Obtain

"THE HERALD OF THE GOLDEN AGE."

Edited by Sidney H. Beard. An illustrated quarterly. Price three pence. Published by

THE ORDER OF THE GOLDEN AGE,
Paignton, England.

Circulates in thirty-eight countries. Price 50 cents per annum (postpaid). Sample copies 10c.

Founded to proclaim a Message of Peace and Happiness, Health and Purity, Life and Power.

THE WORLD'S ADVANCE-THOUGHT FREE READING ROOM.

Our Free Reading Room, at 501 Yamhill street, is open to all, from 9 a. m. to 5 p. m. It contains most of the leading publications in the New Thought.

We extend a cordial invitation to both the citizens of Portland and strangers in the city to avail themselves of this opportunity to enlighten their minds in regard to the new reformatory movements of the day.

THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

Aug.-Sept., 1907.

PORTLAND, OREGON.

Vol. XXI, No. 9—New Series.

THE WORLD'S ADVANCE-THOUGHT.

Individualize in Tune with the Infinite.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

TERMS OF SUBSCRIPTION:

Per year, to any part of the United States, one dollar.
" " " " British Empire, six shillings;
Remit to Lucy A. Mallory, 501 Yamhill St., Portland, Ore.

BEAUTIFUL DAWNING DAY.

Shout! for the morning breaks,
Rosy and clear and bright;
A glory touches the sleeping lakes,
The valleys are bathed in light;
The great world stirs at last,
Putting its bonds away!
Out of the shadowy ages past
Cometh a Golden Day!—
Echo it rivers and rills!
Herald it steeples and spires!
Kindle anew on a thousand hills
Liberty's beacon fires!

A long and dread eclipse
Has held the world in thrall,
And pressed 'unto feeble and fainting lips
The wormwood and the gall;
But out of the depths a voice
Is saying, "Let there be light!"
O, waiting souls, behold! rejoice!—
The mountains are capped with white.
Echo it rivers and rills!
Herald it steeples and spires!
Kindle anew on a thousand hills
Liberty's beacon fires!

They broke the arms of the weak,
And strengthened the hands that were strong;
Exalted the proud and humbled the meek,
And deluged the land with wrong.
But, lo! in the Coming Age,
The beautiful Dawning Day,
Shall deeds of love and mercy engage,—
Haste to prepare the way!
Echo it rivers and rills!
Herald it steeples and spires!
Kindle anew on a thousand hills
Liberty's beacon fires!

The past is the builder, the present is the manifestation, and the future is the infinite supply.

IMMORTALITY.

"The hope of Immortality will never be more than a hope, and faith in it must rest rather in the region of the affections than in that of the intellect. * * * If the certainty of the future life were revealed so clearly and definitely that doubt would be impossible, that knowledge would not only cheapen, but degrade the nobler side of life."
—Rev. Donald Sage McKay.

[But is it not self-evident that the present spiritual blindness of the people in general in relation to a consciousness of immortality is the actual cause of the "cheapening and degradation of the nobler side of life?"

Men would not think the wrong thoughts and do the wrong acts they now indulge in if they were positively sure that they were building for eternity.

Each of the three phrases of the being—spiritual, mental and physical—needs its appropriate food. To starve the spiritual nature is like starving the moral nature of a child by rearing it in the slums, when it becomes a thief and a vagrant.]

*
* *

To be spiritually conscious is to have cut off all connection with the animal nature in diet, thought, feeling and action. To "prepare the way" is to live principally on fruits, nuts, cereals and vegetables, to think thoughts that are loving and kindly, and hold the mind free from lust, envy, jealousy, hatred, greed, etc.; and to say every word and do every act with Harmony of Being in view. If one will faithfully do this, he will open up the Kingdom of Heaven within his being, and enjoy the company of angels, and live his life—even in this physical body—in the Celestial Paradise. Within the above paragraph is included all of religion, all of happiness, peace and prosperity. The ignorant multiply words, isms and philosophies, but to the sage the whole "Word of God" (Love) can all be explained in one single paragraph.

The now is forever coming and forever going.

SPIRIT WORLD.

The spirit world of a planet is at its inception but a seed and grows with the growth of humanity.

The blending of the spirit sphere and the earth sphere is gradual (symbolized by the gradual coming together of the two sides of the trine) until the Cyclic Blossoming time when the two conjoin and become one. We are now in this Blossoming, and the Spirit World is growing closer and closer to humanity each day. This is why spiritual experiences are becoming so general all over the world. The culmination of this Blossoming will be that all humanity will consciously realize the existence of spirits. It is in this way that all shall be conscious of the Lord "from the least to the greatest." In fact, until the spiritual consciousness of humanity is awakened, it would be impossible for them to be receptive to the grand teaching of Love and Wisdom that the New World-Messiah will give forth.

*

Luther Burbank has proved that that which lives is susceptible to spiritual improvement. With his marvelous transformations he has inspired new hope in the race. It is just as possible to evolve a hateless man out of a revengeful human being as it is to create a spineless cactus. The old, ignorant idea was that it was sacrilege to change anything that "God had made." But Luther Burbank has demonstrated that the God in him is greater in wisdom than the God that made the cactus with thorns. We have always been told that God made the flowers to fade. But the God in him has created a fadeless flower. He has begun to show the possibilities involved in the Infinite Power.

*

* *

Love binds everything together. What you love that you are. If you simply love your body and make its care the whole of your life, your life is narrowed down to it, but you can be the limitless and unconditioned universe, provided your love includes all. The moment you exclude anything from your love, you make narrower your conception of the universe. It is you who have become smaller, not the universe.

THE KINGDOM COME.

The preparatory work of the New Dispensation is completed; and the commencement of the Harvest now begins. A movement, under the guidance of the Celestial Mother-Father of the Race, is to be inaugurated on this Northwest Pacific Coast that shall spread out and increase more rapidly than any movement known in the history of the world. It will stir the awakened souls of men with the inspirational fire that shall inflame all peoples to noble thoughts, as if by a single impulse.

There will be no more temporizing with entrenched wrongs. The might of war, competition, usury, lust, etc., will end. These shadows must disappear in the Light and Light-Giving rays of the Celestial Sun, as surely as the darkness of night must vanish in the splendors of day.

The Hosts of Light will conquer! The long night of inharmony must away before the might of the awakened intuitional souls. The conquerors of the soul are firmly entrenched in all parts of the planet, and the proud and boastful nations of the world will now be controlled by the Almighty Power that shall bring the greatest good out of the dire ills that universally afflict mankind.

*

* *

The paramount work of a civilization is to do all things to the end of making clean and sweet and beautiful the minds, bodies and environments of all men and women, regardless of race, creed or condition. The civilization that does not do this, but neglects the true welfare of immortal souls for the cultivation of greed, lust and selfishness, is bound to be a failure in the end, no matter how much of apparent external magnificence it may display, for the time-being. There can never be but the shadow of real prosperity, health and happiness in a world of men and women corrupt in mind and, as a consequence, diseased in body.

*

* *

The majority of people are wasting all their efforts to "know God." But their efforts are in vain unless they employ them in the direction of purifying their hearts, for it is the "pure in heart," not the impure, who "see God."

KEY THOUGHTS.

LUCY A. MALLORY.

Man does not die. He kills himself.

Real life is not a property of things, but of the individual soul.

Every hateful thought is a murderer; every loving thought is an angel.

The Hereafter never becomes manifest except for the Here and Now.

Your permanent outer prosperity is dependent upon your inner prosperity.

If you seek with love, the power you call God will point the way to success.

The man whose heart is full of love sees the beauty of his love in all things.

The individual who inspires respect is he who most respects the rights of others.

The outer is but the skin of Life, that encloses the Infinite Source and Center of Life within All-Being.

Are you conscious of Heaven—happiness? If not, what stands in the way? I can tell you. You, yourself.

The most effective system of teaching is by showing contrasts. This is the Divine method of instruction.

A thought, like a seed, may be "no-thing" at the start, but cultivate and nourish and grow it and it becomes mighty in its possibilities.

There is no earthly happiness to be compared to that of the conscious communion with the wise and good and loving of the great Beyond.

He who is better than others always holds them in his thought to be better than they really are; if he is worse than others, he holds them to be worse than they really are.

The kind of peace that comes from fear to fight because of the neighbor's strength in arms, is not the Spiritual Peace on which the happiness of the world must be founded.

The majority of people have no use for a Messiah until dire necessity causes them to be receptive to the wisdom of a great spiritual teacher. All things in the world are now shaping themselves to create that receptivity to the New, the True and the Good. Through darkness into Light.

Health, happiness and prosperity are normal conditions of the spirit. Their opposites are abnormal states of the mind and body of the one who has no consciousness of spirit.

One discordant, corrupt man may impede the whole world's harmonious progress, just as a stone dropped into the cogs of a great machine may hinder its proper action.

A mind properly unfolded can control its being. One with such a mind has no fear of anything visible or invisible. The more ignorant and uncontrolled the mind the greater the fear.

Sleep is recuperation of the physical by the spiritual self. Every good, all strength comes from the spiritual self. The secret of a happy life is in making full connection with the spiritual self.

Do not fail to think at least one good thought and do one good deed each day. Soon you will have accumulated a great fund of spiritual strength that will go on increasing your happiness forever.

No one but a mere external God could ever have said: "Thou shalt not kill." Infinite Deity, if it had employed an external voice, would have said: Thou canst not kill; for all Life (Myself) is eternal and immortal.

Here in Oregon we have what the Indians call a chinook, which melts the snow and ice spread over the State almost suddenly. The advent of the New Consciousness will be to the hard, icy selfishness of humanity what the chinook is to the winter's ice.

The more interior your thought or desire, the greater its power. Surface thoughts or prayers have no power to command spiritual forces. Their influence is wholly physical and material. The noisy world does not know the Deity of Silent Forces.

The mole in the earth, the fishes in the water, the birds in the air, are all symbols of spiritual spheres. And the sphere of one grade of spirits can no more be that of another grade than the moles can live in the water and the fishes in the earth.

The animal-physical, the mental and the spiritual are each of them good, if each is unfolded in harmony and in its due proportion. But to unfold one to the detriment of the others is to unbalance the being and put it out of equilibrium.

CONTROL YOUR PASSION.

Anger is the most dangerous thing one could possibly indulge in. Prof. Elmer Gates, the world famous psychologist, of Washington, D. C., says that "when you are angry you sweat poison," and that "you breath poison when your heart is convulsed with hate, fear, jealousy, or any violent wrong or emotion."

We know by observation—not by experience, for we never indulged in it—that a fit of anger is sure to be followed by disaster of some kind—sickness, accidents, losses, etc.—either to the individual or the family; and the effect upon the mind of the individual afterwards is extremely unpleasant. It is the same if one allows himself or herself to hate or condemn or envy. Therefore, if one wants peace, plenty and happiness, he must be loving, kind and good at all times.

The great lesson that all individuals have to learn is that life is governed by inexorable spiritual laws, and that these laws operate regardless of our consciousness of them and, inevitably, bring detrimental results if not observed, or beneficial results if lived up to. Therefore, it is not what we believe but what we livingly grow that is all important.

*
* *

You may make connection with certain spirit friends by going to a medium, but you are all the time, consciously or unconsciously, making connection with discarnate spirits, who are attracted to you by your thoughts—like attracting like. The spirit world is Your Self—Your Self locates you in exact harmony with the thoughts you think. Millions of ignorant, discarnate spirits are wandering aimlessly around in the outer darkness of their own consciousness, trying to get somewhere. But in spirit it is not "going" but **loving** that enables you to realize the glories of that life.

The creations of your own mind make your life happy or miserable. Let right thinking take the place of meaningless, cut-and-dried prayers and ceremonies, and the world will soon become a paradise. The only God there is is Right Thought; the only devil there is is Wrong Thought.

"Nearer is He than breathing
Nearer than hands and feet,"
because the Universal Power of Thought is in your own mind.

SPIRITUAL MEDIUMSHIP.

We hear much now-a-days about "my unfoldment," "my mediumship," etc. Spiritual development is to unfold your own good spirit by daily good thoughts and acts—it is this that constitutes the at-one-ment with Divine angels, on the principle that "birds of a kind flock together." And this makes you a medium for the angels who can do their work on earth through you, as an intermediary, because your atmosphere is pure and does not repel them. Then spiritual phenomena are the accompaniment of your daily life, not because you seek them, but for the reason that they manifest just as the rose and its perfume is the natural evolution of the bush that has grown it.

To seek to unfold spiritual phenomena and be a medium without a "change of mind and heart," preparatory to such unfoldment, will not bring satisfaction. All so-called "spiritual unfoldment" and "mediumship" that is not the natural evolution of true spiritual unfoldment (cultivation of inherent goodness) is but the shadow of the real thing, and Truth, Peace, Harmony are offspring of the Light, and not of the shadow.

The knowledge of all things occult and spiritual is involved in living your life harmoniously in itself and in relation to all living things. You may live ten thousand lives or ten thousand planets, but if those lives are inharmoniously lived, you will still be in the narrow prison house of your hates, envies, jealousies, etc. To live in Love (to be It) is to be at-one with God, and the angels and spirits that are involved in the Heaven of Love within you.

All thoughts of like character work to like ends, no matter what space may intervene between the thinkers. Thoughts are ever invisible to physical eyes, but are visible to spiritual eyes. The visible Heaven after death of the physical body is, therefore, the heavenly thoughts that the individual cultivated while in the flesh body.

"Kindness to men; not to dogs and canary birds." [But those who exercise real kindness to men are they who are kind to every living creature. Those who are not kind to animals will not be kind to men. Whoever is kind to men cannot help being kind to animals.]

CRITIQUE OF HUMAN NATURE
AND RELIGION.

R. M. BRERETON.

Neurology is the new scientific study of the brain and the nerve-system of man in sickness and in health. The professors thereof term themselves alienists, which does not seem a happy appellation. It is of the highest value to humanity, though yet in its infancy as generally known and understood. In the days of old the mentality of man, in the meaning of thought and feeling, was assumed to be centered in the heart, the bowels and the kidneys (reins).

Thus the Hebrew Psalmists wrote: "God trieth the heart and reins: my reins instruct me: examine me, O Lord, try my reins and my heart: thou hast possessed (inspired) my reins." Jeremiah—referring to the wicked—says, "thou, O Lord, art near to their mouth, and far from their kidneys." Joseph's "bowels did yearn upon his brother" Benjamin. St. Paul spoke of "bowels and mercies; to the Colossians he wrote, "put on bowels of mercies, kindness, meekness, long-suffering." Plato centered the soul's mentality of man in the marrow of the brain and spinal cord. Aristotle claimed that the brain had nothing to do with mentality. Hippocrates—the Father of Medicine—taught that the mentality was in the blood, and that the heart was the seat of the soul. Claudius Galen, the celebrated Greek physician of the 2nd century, taught the truth about the brain being the seat of human thought and feelings. Recent scientific researches by Broca have established beyond doubt the most important fact that the seat of the faculty of speech in man is only found in one of the two hemispheres of the brain. If the sensory nerve which connects the organ (tongue) with what is called the Broca Convolution in the brain is injured or diseased, after the person has reached middle life, the loss of speech can rarely be cured by any human skill. The faculty of speech distinguishes man as the Primate of the Primates in the animal kingdom on earth, is thus centered only in one side of the brain because this faculty is most curiously associated with the nerve system of the muscles of the hand which is most used in infancy.

Few people are ambidextral, and so it is that the ego or soul educates, or uses only that hemisphere of the brain—in the expres-

sion of thought and feeling—which corresponds with the active use of the right or the left hand from infancy. I do not know whether scientific researches have yet found that the equal use of both hands in and from infancy enables the Broca convolution to be educated by the ego in both hemispheres.

Few people realize the full and correct meaning of the term Inspiration, and of the important influence it has on the human mentality. The old Latin proverb "Quot homines tot sententiae" possesses a far-reaching significance for thoughtful minds. Inspiration has been the paramount thought in the religion of mankind. Job said "The inspiration of the Almighty giveth them understanding." St. Paul wrote to Timothy that "all scripture is given by inspiration of God." The Levites in their prayer to God before all Israel used these words (Neh. ix. 20): "Thou gavest thy good spirit to instruct them." One of the Psalmists said, "O God, thou has taught me." Thus has divine inspiration been admitted by man throughout all ages. It is an intuitive admission by man that he is mentally and nervously mediumistic and susceptible to outside spiritual influence and control over thought and feelings. Furthermore, the evidence of all history and of today proves that mankind in earth life is under the influence and direction of individuals possessing great magnetic personalities. This accounts in large degree for the many phases in religious and moral ideas. St. Paul criticized severely the Corinthians for their religious dissensions: "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ" such were the passwords of the Christian sects in Corinth. The same multiform religious sectarianism has existed in the United States of North America ever since the landing of the Pilgrim Fathers.

We have all sorts of holidays to commemorate all sorts of things, but there should be one day at least during each year that should be observed as Universal Peace Day. And no more fitting time could be found than the anniversary of Whole-World Soul Communion, the 27th day of August. And let all nations the world over unite to observe this day with fitting ceremonies.

"The way to mend the bad world is to create the right world. To make our word or act sublime, we must make it real."

THE CHRIST CHILD.

To the Editor of the World's Advance-
Thought:—

In your Journal of April-May, as also in the "Spirit of Truth" for May, there is a quotation from a sermon by Mrs. Cora Richmond on the "Coming of the Christ-child." While it is true that the Messiah who came out from among the Jews came as a mere babe, it was not until He was thirty years of age and after a preparation of eighteen years, that His real ministry began. And so in this closing age of the world's development it is not a "child" but a man in middle life who has borne the ordeal of development, discipline and enlightenment—an ordeal so long and severe that like the initiates of old one nearly dies under it, or would welcome death if it came to him.

Many claimants for the office of messiahship have already appeared upon the scene in this country, and in so doing have prepared the field for the final coming of one who will not stand alone and unsupported, but have a number connected with him who will be able to understand him from an interior or spiritual standpoint.

That his coming would seem to have a connection also with the second-coming of Jesus the Christ, is shown in the recorded words of the Savior where He says in reply to His disciples: "Many shall come in my name saying, Lo, here; Lo there; I am the Christ! and many shall be deceived." Again, "No man knoweth the time, but the Father."

That was 1900 years ago—now the time is ripe for the event.

This age, with its many movements for social and spiritual reform; its terrible wars and calamities by sea and land; its falling away in faith and setting aside of doctrines long cherished, points more strongly than at any other time in the world's history to the fulfillment of the prophecy of the coming again of the Christ and the Christ-spirit to earth.

Fifty-eight years ago the waiting spirits rapped into being the now world-wide movement of Modern Spiritualism; and today, after all these years of preparation and organization to give it a name and recognition before the world, the same powers seek again through the humble instrument of their will to verify both the prophecies of long ago, as well as those of modern days, with the introduction

of one of whom Mrs. Richmond at another time thus spoke: "No matter what truth may be yours in advance, a Divine Messenger will yet walk in your midst to show to what heights man can attain."

Thus I give your readers these few words of enlightenment as to the "Coming of the Christ Man-Child." Others have done and are still doing their work in this line, both men and women,—as I have said before,—and I await mine to come to me day by day in God's own time and way.

W. J. CUSHING.

DO WE UNFOLD SPIRITUALLY?

God is Spirit. Do we live as spirits should, discerning spiritual things, do we walk in spirit, or realize spiritual growth, freedom and enlightenment? God is love. Does love control our thoughts and acts, our judgments one of another? Is love our unfailing law, our daily expression? God is Wisdom. Is this the prize we devotedly seek, the wealth more precious than rubies with which all other things that we desire are not to be compared? God is truth, and the paths of truth-seeking lead us always God-ward. But we do make this truth which we loyally love, vital in our lives, our daily hurried action, and even in our secret thoughts?

Is the prominence of the selfbeing outgrown, have we greater ability to deny self as we gain a more universal consciousness? Is the soul shining through the veil of flesh more clearly? Is the divine in us approaching incarnation, does it herald the birth of the Christ within? Are we striving to be a Christ ourselves unto the weary and heavy-laden, the storm-tossed and broken in heart, the weary of sin and them that have no helper? Such service is the world's supreme need and it lies within the range of our possibility.—The Messenger.

"Love is a unit and it is impossible for a man to love God or humanity and at the same time fail to love the creatures which God has made. All love has its source in the Infinite and when one is moved by its spirit, he manifests it in all his relations in life and shows mercy to every living thing with which he comes in contact."—Rev. Anna H. Shaw.

You will remain a negation in the world as long as you cultivate negative thoughts.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

THE WORD.

Oh! A word is a gem or a stone or a song,
Or a flame, or a two-edged sword;
Or a rose in bloom, or a sweet perfume,
Or a drop of gall, is a word.

You may choose your word like a connoisseur,
And polish it up with art,
But the word that sways, and stirs, and stays,
Is the word that comes from the heart.

You may work on your word a thousand weeks,
But it will not glow like one
That, all unsought, leaps forth white hot,
When the fountains of feeling run.

You may hammer away on the anvil of thought,
And fashion your words with care,
But unless you are stirred to the depths that
word
Shall die on the empty air.

For the word that comes from the brain alone,
Alone to the brain will speed;
But the word from the soul finds a broader
goal
And that is the word men heed.
—Ella Wheeler Wilcox.

We have come to the conclusion from long observation that the swift advancement of the race along the road of progress can only be made where kindness is taught and practiced toward all living things. This is the realization of Deity. And without it, one may study metaphysical and abstract questions for a life time and not be advanced spiritually one iota.

In nothing is the crass materialism of the age more manifest than in the ignorant belief that the resultant product of an induced disease in an animal can give health to a man. Health means sanity. **Mens sana in corpore sano** (A healthy mind in a healthy body). This was the motto of the true physicians (spiritual teachers) of old.

THE STATE SHOULD BUILD.

The building of lines of railroad to suffice for all necessary transportation of freight and passengers in nearly every state in the Union, and to open up to settlement and progress vast areas of land that are now wilderness—especially in the West and South—for lack of transportation, can no longer be left to the initiative of individuals presiding over private corporations.

There is hardly a railroad owned by corporations in this country that has not been paid for several times over by the enhancement in value of the vast tracts of land donated to them by the representatives of the people.

Laws should be passed by the Congress to permit every State in the Union to build its own railroads wherever needed, each State being held financially responsible for any debts incurred in the building of railroads within its border, and where government land is available (as it is in all States that need railroad transportation the most urgently) a certain portion should be donated as a subsidy to help build the railroads, with the provision that half of the land must be retained for five years by the State, after the completion of the railroad, before being sold.

And to excite emulation in railroad building among the various States, let the National Government offer a bi-annual prize of several million dollars (this money to be employed to help pay the State's railroad debt of the State winning it) to be given to the State who has made the best showing, in proportion to its area, in State railroad building during that period.

*
* *

The exposure of corruption in San Francisco is the exposure of the general corruption that ramifies throughout the body politic in both rich and poor, the capitalist and the laborer. It is well that the disease has come to the surface, for to have allowed it to remain any longer hidden in the vital parts would have meant death to the nation.

JUSTICE IS WANTED.

In the "Influence of Flesh-Eating on Endurance," a pamphlet by Prof. Irving Fisher, of Yale University, he sets forth by experiments with Yale students the greater endurance of Vegetarians over flesh-eaters. We take the following from his pamphlet:

"The truth of this result has been long obscured, through two unfortunate circumstances. One is the vegetarian fanaticism mentioned by Caspari which has done much to defeat its own ends. From the premise—often bolstered up by theological dogma—that flesh-eating is wrong, the inference is drawn that it must be unhygienic. This reasoning is so utterly at variance with the methods of modern science as to stamp those who use it as victims of bigoted prejudice, and to prevent any genuine scientific investigation. At present the tendency of such investigations as those of Chittenden, Mendel, Folin, Metchnikoff, Caspari, Le Fevre, Favel and others have a distinct trend toward a fleshless dietary. And yet, such are the associations of the term 'vegetarian,' that many are loath to grant even what is due to the tenets of 'vegetarianism.' The proper scientific attitude is to study the question of meat-eating in precisely the same manner as one would study the question of bread-eating."

[The spiritual inwardness of true Vegetarianism is the religion of justice and kindness to animals. Professor Fisher should realize that this is the paramount issue, and not whether flesh food is healthy or unhealthy. The "scientific attitude" may be to "study the question of meat-eating in precisely the same manner as one would study the question of bread-eating." But this is not the attitude of the Vegetarian. Every morsel of flesh is the product of murder. Bread making and bread eating do not brutalize vast armies of men, women and children (in Chicago alone there are over fifty thousand employed in the slaughter-houses); and they do not cause hundreds of thousands of innocent animals to be slowly tortured to death every winter by starvation and freezing on the plains; they do not require the untold horrors and manglings of cattle ships, and the brutal treatment in railroad transportation, etc.

Has Professor Fisher so soon forgotten the unspeakable exposures in the slaughter-houses in Chicago? It is not a question of health (but even as regards health and endurance

and all minor good things, Professor Fisher gives evidence that the Vegetarians have been right, and, consequently, he and his non-vegetarian neighbors must have been wrong, until quite recently), it is a question of humaneness, of decency, of gentleness and kindness, that the best and noblest of the race—whether calling themselves Vegetarians or by other names—have always stood for.—Editor

*

* *

In the near future we will have a Fourth of July celebration that will be an education to the general public in the principles of true Spiritual Freedom. All the features of the procession will be so refined, artistic and spiritual that they will be a real uplift to the humane instincts of the people—will broaden their minds and soften their hearts. The spiritual Freedom of men, women, children and animals will be illustrated. None of the semi-barbaric display of armed men and ear-splitting noises will then be tolerated. True freedom is not attained by war's methods; it is the fruitage of Peace and Love. Thus far we have only had the shadow-symbol of Freedom.

The vivisecting doctors show their ignorance when they study disease in order to produce health. The study of disease increases disease, for disease is only an effect of mental causes. To give leprosy, consumption, etc., to monkeys, dogs, etc., can never cure these diseases in human beings, for the cure of disease is the transformation of mental processes by *mens sana in corpore sano* (a healthy mind in a healthy body), and men who are trying to cure disease by torturing animals have themselves sick minds and are therefore incapable of healing similar mental states in others. "Physician, heal thyself!"

Religious systems that were evolved when the human race was not so enlightened as now are out of harmony with the people and the times, and they must give place to the Religion of Love, and this is the evolution from the souls of those who are wise and loving. As the thoughts are, so is the expression. One could not believe in an external hell if it did not have its existence within himself.

We are glad to see that President Roosevelt has written a letter to the Denver branch of the Elks' Society requesting members to cease using the tooth of the elk as its official emblem.

TRANSMUTATION.

WALLACE YATES.

Strange how the "discoveries" of materialistic science are forcing it nearer and nearer to the realm of the Ancient Truths of the Spiritual! The dogma of Weismann, that "acquired characteristics are not transmitted to offspring," leads to depths that its author never contemplated, and reminds us of the saying of Emerson, that "there is not a piece of science, but its flank may be turned tomorrow."

"Our life is an apprenticeship to the truth that around every circle another can be drawn; that there is no end in nature, but every end is a beginning; that there is always another dawn risen on mid-noon, and under every deep a lower deep opens."

Biologists, who have pretty generally accepted "Weismannism," are deploring the fact that there is an almost universal falling birthrate among the "innately cultured classes; that our efforts to preserve children born to the uncultured, and to educate and train these mentally and physically, can have no permanent effect on the improvement of the race, because these acquired characters can not be transmitted to offspring! And whereas those with whom culture is "innate" are not producing offspring, their disappearance can but result in the continuing degradation of the race! How a rigid adherence to accepted theory blinds men to obvious facts! These men appear to assume that there is a clear line of demarcation between two classes, the "cultured" and "uncultured" naturally. There is not an atom of proof to sustain such an assumption. History is full of instances of men of the greatest literary and spiritual power having sprung from very low and uncultured parentage, in fact, one may say that this is very generally the rule. Who were the parents of men like Shakespeare and Bunyan? Of Napoleon? Of Epicurus? The least one can say is that there must have been a blending some time of the two classes to produce such offspring, and that in all ages this blending must have been more general than scientific men assume. To say nothing of the immense possibilities of pre-natal culture!

But there is a deeper thought than all this. Occultism and theology alike teach that there was a time when all men were pure, and that

there has been a "fall of man," or a wandering away from the "Father's house" into the great field of the world in search of the experiences gained through the "lusts of the flesh,"—which appears to be the interpretation of Jesus' parable of the prodigal son. This being admitted, what can be clearer than that this assumed "innate" lack of culture is itself an "acquired characteristic," due to a long course of degrading environment through which the Ego has gone in his efforts to steep himself in the pleasures of this world from the standpoint of selfishness? And hence, when evolution shall have accomplished its perfect work, the impurities that are merely "acquired characteristics" shall have sloughed off, and every man shall stand clothed and in his right mind!

This is hardly the conclusion to which Prof. Weismann and his followers have arrived, and might be rather surprising to them, but such as it is, it is respectfully submitted.

VEGETARIANS WIN IN THE ENDURANCE TESTS.

If you would become a veritable Sandow here is the secret. Follow it and you will become a giant in strength. Don't eat any meat.

This is the advice of Professor Irving Fisher of Yale University, who has just completed endurance tests which he claims vindicate a diet without flesh foods. The tests were simple but effective, being: First, holding out the arms as long as possible; second, deep knee bending; third, leg raising with the subject lying on his back.

Forty-nine persons were examined, including Yale students, physicians, nurses and college instructors. Comparisons were made between flesh eating and non-flesh-eating athletes, and between flesh-eating athletes and non-flesh-eating sedentary workers. Professor Fisher says of the result:

"The experiment furnished a severe test to the claims of the flesh abstainer. The result would indicate that non-flesh-eaters have far greater endurance than those accustomed to the ordinary American diet."—Chicago American.

The pleasure in reading the thoughts of others is not comparable to the happiness felt in producing one's own inspirational ideas.

INTERNATIONAL ETHICAL EDUCATIONAL SOCIETY.

THE VIVISECTION COMMISSION.

Gleanings From the Evidence.

The following extracts are taken from the evidence of Sir W. Thornley Stoker, M. D., formerly President of the Royal College of Surgeons in Ireland, the Inspector for Ireland under the Act:

Class Demonstrations.

Q. 761. I have always taken exception to the performance of experiments on living animals in illustration of lectures. They seem to me unnecessary, as the matters taught at the ordinary lectures in medical schools are almost, if not entirely, ones of established fact, and which can therefore be demonstrated by diagrams, models and such other means. For example, one of the phenomena which lecturers on physiology sometimes demonstrate on living animals is the circulation of the blood, a matter which can be thoroughly taught without vivisection. If it be also remembered that vivisections for this purpose are conducted on the higher mammals, and that animals suffer in proportion to their elevation in the scale of life, the cruelty of such demonstrations will be evident. Such comprehensive dissection of the living creature, as is required in most demonstrations on animals, is very prolonged, and attended by suffering to some extent, even though anaesthetics be used. The struggles of an animal being anaesthetized are evidence of this, although that particular detail is a very minor one in the incidence of events. Farther, I fear that particularly in the cases of dogs, anaesthesia is not always pushed to a sufficient extent, as these animals often die from the effects of the anaesthetic if given to a full extent. I believe that such demonstrations during lectures are used more for the purpose of interesting and attracting a class than for any direct value they possess. I am strongly of opinion that in any legislation which may be undertaken with a view to the revision of the Act 39 and 40 Vict., c. 77, experiments on living animals should be forbidden in illustration of lectures, on the grounds of their uselessness and, perhaps, cruelty also. Although I have taken the demonstration as an illustration, the arguments of want of necessity and cruelty apply to most, or all, of the experiments in illustration of lectures.

Such demonstrations cannot but be demoralizing to the young men and women who witness their performance. They seem to me to be an offense against humanity."—The Animal's Friend.

THE GROWTH OF CONFIDENCE THROUGH KINDNESS.

Mr. W. J. Stillman some time ago sent to the Contemporary "A Plea for Wild Animals." The ex-correspondent and Consul has been a "sportsman" in his time. But his memories are not pleasant. He says: "The ghastly memories of all the game I ever in my wild life slaughtered do not give me the pleasure which I have found in teaching a wild creature to forget its inheritance of fear of mankind. Many trout have I lured from their deep hiding-places, but none with the keen satisfaction I have had in teaching a trout to rise at recognition of my approaching footfall, to submit to my caressing, as if he were a creature of the air rather than of the mud."

Mr. Stillman says he does not in all his life remember "a more exquisite sensation of pleasure" than when, in the great and crowded Central Park of New York, thronged with its heterogeneous public, all classes and nations meeting there, "I saw a squirrel go about among the children on the broad footpath, stopping before each one, and standing up on his hind legs to ask for his daily bread. It was an ideal of the Millennium. To me it had a pathos finer than the finest music. In spite of Tammany and municipal corruption, I exulted in a proof in the home of my childhood of a finer civilization than I have found in any other city. To see this timid little creature, unable to flit like a bird if molested, venture trustfully to question everyone who passed, was a pleasure I have never had elsewhere, for elsewhere have I never seen such trust by a beast in indiscriminate humanity."

The writer's enthusiasm for squirrels is well known. It is certainly true that only those who have been admitted to their confidence can realize the degree of affection these little creatures—the prettiest and gentlest in our woodlands—are able to inspire.—News.

Friends visiting our city will please take note that our center has been changed from 193 Sixth street to 501 Yamhill street, where all our meetings are held, as given in notice on last page.

THE BETTER TREATMENT OF CRIMINALS

The time seems to some of us to be ripe for a move in the direction of a fundamental change in the treatment of criminals. The change called for surely is a revolution of attitude towards crime and criminals, leading people to recognize that in the treatment of criminals punishment (that is artificial retribution devised by men against their fellows) should have no part, because criminals, so far as they are really defective or erring, are people whose characters have not had proper development or who have lacked opportunity of proper occupation or self-expression, and who, therefore, require such development and opportunity to be afforded them.

The first step I propose, then, is to start a little informal league of people who strongly hold this view, and earnestly wish to cultivate and spread it in society. I therefore ask for names and addresses of such people. When we have made a preliminary list perhaps we may manage to arrange a meeting and discuss plans.

In the meantime any suggestions will be welcome. The first thing is, I think, to develop a power of thought to influence the social mind. If we can collect enough support, a private enterprise to exemplify the better treatment of criminals and form a practical object-lesson, would seem to be very desirable.—Arthur St. John, in the Humanitarian.

LUST FOR KILLING AND THE REMEDY.

After a recent lecturing tour in the Southern counties, Colonel Coulson, being interviewed by the representative of the Daily Express, said:

"The lust for killing has become a perfect mania." The rich are far more viciously cruel than the poor. Custom, ennui, love of luxury, selfishness, and the fact of having plenty of money are some of the causes of the continual cowardly and brutalizing raids of the rich upon our foxes, deer, pigeons, hare, otters, pheasants, and other animals.

"The poor take their cue from the rich, and hence that disgusting pastime of coursing trapped rabbits. Frequently rich people say to me: 'We know there is cruelty in these things, but what are we to do to pass our time?'"

I answer: "My remedy is to establish big recreation clubs, or gymkhanas, at certain in-

tervals all over the country, which shall be the headquarters of every popular manly sport, recreation and amusement.

"The large number of ladies who indulge in hunting is one of the saddest features of the question, for through the women of England we ought to have been able long ere this to bring the matter home to the heart of every man."—The Animal's Friend.

NATIONAL ANTI-VIVISECTION HOSPITAL.

We have received the annual report of this Hospital from which we see that it is doing an ever increasing work of humanity. The number of out-patients during the year 1906 was 4,000 in advance of those in the previous year, and the number of accidents received was 1,074 as against 444 in the year 1905. As the report says, "The increase of accident cases is both remarkable and significant, as showing the need of the hospital in Battersea, and the extent to which it is known and trusted in the neighborhood."

It is also satisfactory to see that the death-rate in the wards is remarkably low, and "will bear favorable comparison with the figures that any hospital in the country can show," which is one of the best proofs that a hospital can be carried on successfully with no recourse to vivisectional methods.—The Animal's Friend.

A telegram from St. John's, dated April 1, stated that "the outlook is now that an average catch of 230,000 seals will be secured." What an awful mass of needless suffering is implied in these figures will be realized by those who remember (1) that the seal is one of the most sensitive of animals, (2) that the methods of the "fishers" are brutal in the extreme, and (3) that the object of the slaughter is the gratification of a foolish fashion.—The Humanitarian.

We cannot speak with too much commendation of the suggestive pictures and excellent articles by Oregon's celebrated native son, Homer Davenport, in the Sunday Oregonian, showing up the cruelty of hunting, murdering and abusing the innocent denizens of the plains and forests.

One great, strong, unselfish soul in every community would actually redeem the world.—Elbert Hubbard.

OBEY YOUR GOOD SELF.

But there is an obedience we must all learn here or elsewhere, in this life or some other, and the sooner we learn it the less suffering we shall have to endure. We have all to learn the lesson of strict obedience to our own best self—to our own inner guides, our conscience, our intuitions, our best ideals. I don't know of any church or school or college that is teaching that sort of obedience; but instead everywhere this obedience to somebody or something outside of one's self, and many times to something that is positively inimical to it is being taught to childhood everywhere.

You cannot teach this basic and divine principle of obedience to a child without at the same time teaching him the best possible way of attaining self-control.

There is nothing so sacred on earth as human individuality. The salvation and progress of the race are bound up in the development of individuality, and not in the wearisome toil of reducing it to a dead level of mediocrity by exacting acquiescence with and obedience to whatever environment the child may find himself. The world is under heavy obligations to its rebels. Let us learn to distinguish between the counterfeit teaching of obedience and the real, so we may not crush and flatten and malform the eager, growing soul with the false teaching that it owes obedience to any other human being; but always that in and through and over all is the inexorable and at the same time blessed law of obedience to the inner light, and that disobedience to it brings inevitably in its train suffering, arrested development and misery untold.

Once you have taught your child the lesson of true obedience and once his will is directed to the execution of that lesson in his own life, you can safely trust him to disobey no external authority that ought to be obeyed and, what is even more important, you can trust him never to yield obedience to anything that violates that basic law of obedience to his highest ideals.—Eleanor F. Baldwin, Woman's Viewpoint Editor, Evening Telegram, Portland, Ore.

PUT THE BEST IN THEM.

As time goes on in its endless course, environment will crystalize the American nation. Its varying elements will become unified,

and the weeding out process will probably leave the finest human product ever known. The color, the perfume, the size and form that are placed in the plants will have their analogies in the composite, the American of the future. And now what will hasten the development most of all? The proper rearing of children. Don't feed children on maudlin sentiment or dogmatic religion; give them nature. Let their souls drink in all that is pure and sweet. Rear them, if possible, amid pleasant surroundings. If they come into the world with souls groping in darkness, let them see and feel the light. Don't terrify them in early life with fear of an after world. There never was a child that was made more noble and good by the fear of a hell. Let nature teach them the lessons of good and proper living. Those children will grow to be the best of men and women. Put the best in them in contact with the best outside. They will absorb it as the plant does the sunshine and the dew.—Luther Burbank.

BIRTHPLACE OF THE GOLDEN AGE.

I have found on the Pacific Coast more broad-minded and mellow many-sided characters among representative people of all creeds and classes than I have ever found elsewhere. And I believe the long-dreamed-of Golden Age will first shine upon the land of the "Golden Gate." My reasons are briefly these: First, the Pacific Coast, all the way from Mexico to our northern boundary line, is favored over every other locality on earth with scenery, climate and soil for the development of the human character. Second, its present population is largely composed of a class whose characters have been moulded and modified by a moral, mental and spiritual atmosphere free from old-time forms and despotisms, which have cramped and deformed humanity in all the older countries. All things, not excepting different forms of oppression, when properly regulated and limited, have their uses as elementary aids in the production of human character.—Prof. James G. Clark.

The Norwegian Storting has given the right of suffrage in elections for legislators to all women who have already the right of suffrage in municipal elections. This will add three hundred thousand voters to the number of electors for parliamentary candidates.

THE UNIVERSAL REPUBLIC

We have received a copy of the song, "In the Silence," dedicated to the Society of Silent Unity. Published by the Unity Tract Society, Kansas City, Mo. Price, 25 cents. It is a beautiful song and just the words and music to make the best conditions for entering the Silence.

The Sphinx, an astrological magazine, monthly. Issued by the Sphinx Publishing Co., Chillicothe, Mo., U. S. A. Price, \$1.00 a volume; 20 cents a copy; foreign subscription, 5 shillings and 6 pence a volume. Two volumes issued yearly.

"The Swastika," monthly. Price, \$1.00 a year; 10 cents a copy. Dr. A. J. McIvor-Tyndall, editor. The first numbers of the "Swastika" are triumphant ones. The editorials and contributions are all excellent, and from original thinkers.

The "Phrenological Era" is a bright journal of human nature and self-culture for every home. Price, 50 cents a year, with two useful books as premiums. Three months on trial 10 cents. Address: Prof. M. Tope, Bowerston, Ohio.

The new religious law of Spain provides for state support of any member of a religious order desiring to renounce the vows taken; provides for the state to enter monasteries without ecclesiastical sanction; provides that no order shall hold property in excess of the objects for which organized; provides that no religious order shall receive any donations, bequests or legacies; and if any such orders engage in trade they shall be taxed the same as other businesses. Now let Italy and a few more of the Latin Republics drop into line and there will surely be something doing in the direction of civilizing the races.—Growth.

Up in Canada there are six thousand Doukhobor farmers who live without eating meat. Since coming to Canada, five years ago, in abject poverty they have waxed fat and prosperous. The account at their last yearly meeting showed that they had purchased \$600,000 worth of goods, and repaid a loan of \$50,000. And yet there are those who say vegetarianism is all right for people who do not engage in physical labor, but that those who work must eat meat.—The Nautilus.

Men claim that women are not fit to sit on a jury because their judgment is not yet formed. But the men selected for a jury are selected not for their good judgment but for their ignorance—the less a jurymen knows of a case, the better he is supposed to be qualified to act as a juror.

OUR SUBSCRIBERS AND EXCHANGES WILL PLEASE NOTE OUR CHANGE OF ADDRESS FROM 193 SIXTH STREET TO 501 YAMHILL STREET, PORTLAND, OREGON.

"The Independence Day Horror at Killbury," by Asenath Carver Coolidge, is a very well written novel setting forth the brutality of the American Independence Day celebrations. We are heartily in sympathy with Mr. Coolidge's efforts to abolish the use of explosives and toy pistols on the Fourth of July, that maim and kill thousands at every Independence Day celebration. In his preface he says: "If only one-half of this amount [the ten million now spent on firecrackers, etc.] were used rightly, every town would have its pretty park for the children to play in without fear and trembling. There would be flowers and music." Published by Hungerford-Holbrook Company, Watertown, N. Y.

Have you seen the Metaphysical Chart or Winged Globe? This is a reproduction of the symbolic and suggestive painting beautifully delineated in oil on a canvas six feet by ten and hangs in the Silence Room of the Metaphysical Club, 30 Huntington Ave., Boston. The fac-simile is worked out by one of the finest lithographers in the city. Coloring is an exact copy of the original. Size 12 inches by 18. Sold by the Metaphysical Club and for its benefit. Price, 50 cents each. Sent postpaid to any address upon receipt of price.

"Concentration: The Road to Success."—A Lesson in Soul Culture, by Henry Harrison Brown. Published by The Balance Publishing Company, Denver, Colo. Price, paper, 50 cents; cloth, \$1.00. According to the author, Success is obtained by knowing how to use to the best advantage the equipment we find in our possession in starting out in life. The thing to do is to first believe this, then go to work finding out what the tools you discover are intended for, and how to wield them.

"Practical Health," by Leander Edmund Whipple. Price \$1.50 net; 316 pages. Published by the Metaphysical Publishing Co., 500 Fifth Ave., New York City. An invaluable work on the science of Mental Healing, clearly written by a master-mind who points out to the student the best and most satisfactory way to attain self-control and the transformation of weakness to power, and sickness to health.

"The Light of Truth" has changed its title to the "Journal of Man," and has taken a step upward in spiritual evolution. Its conception of the spiritual philosophy has broadened out. Success to it in its new transmutation. Published fortnightly, by James B. Townsend, at Plymouth Bldg., 305 Dearborn street, Chicago, Ill. Price, \$1.00 a year; Canadian rate, \$1.50; foreign rate, \$2.00.

"Wireless Superseded—A Treatise on Telepathy," by Wilson Fritch. Published by the Ranier Printing Co., Seattle, Wash. This 82-page booklet is the emanation of a broad and liberal mind, and very interesting from start to finish. Price, 50 cents.

BE OPEN TO CONVICTION.



KINDNESS MAKES THE MAN.

"I would not enter on my list of friends,
Though graced with polished manners and
fine sense,
Yet wanting sensibility, the man
Who needlessly sets foot upon a worm."
—Cowper.

THE WORLD'S ADVANCE THOUGHT MEETINGS.

The following meetings for soul culture and spiritual unfoldment are held regularly every week in the parlors of The World's Advance Thought, 501 Yamhill street, Portland, Ore.

A subject or question is discussed every Monday evening at 8 P. M.

On Tuesday and Friday afternoons, at 2:30 P. M., the members of the audience sit in the Silence and afterwards relate their experiences.

The Vegetarian Society meets in our parlors on the first Wednesday in each month, at 8 P. M.; and the International Ethical Education Society meets on the third Wednesday of each month at 8 P. M.

All the above meetings have done and will continue to do a work whose scope for the individual and collective uplift cannot be measured, and it will eventually blossom into a New Awakening for the race at large.

All are welcome to attend these meetings.

This is the teaching of exalted discarnate spirit teachers: "You cannot enter the 'silence' to ask for material things or cater to physical wants and necessities. Entering the 'Silence' is spiritual unfoldment." "Seek ye first the kingdom of God and his righteousness and all things shall be added."

THE INTERNATIONAL ETHICAL EDUCATION SOCIETY.

ARTICLE I—NAME.

The society shall be called the International Ethical Education Society.

Section 1. The object of this association is to teach the sacredness of all life; the true relation of the human to the animal life; and the full import of the command, "Thou shalt not kill."

To promote the study of the laws of ethics, and their application to character building.

To inculcate in humanity a love for Truth, Justice and that beautiful generosity that makes the strong supporters, instead of oppressors, of the weak.

To—by individual thought, word and deed—strive to promote Universal Harmony, and to hasten the coming of that glad day "when there shall be no more hurting and destroying in all the earth, for the world shall be filled with the knowledge of Universal Law."

ARTICLE II—MEMBERSHIP.

Section 1. The membership shall consist of Active, Associate and Honorary members.

Sec. 2. Application for active membership must be submitted to and accepted by the Executive Committee before being enrolled as such.

Sec. 3. Any person interested in the work of the society may become an associate member by the payment of the annual dues (one dollar) when they shall receive, post paid, the official organ, The World's Advance-Thought, and shall be entitled to all the privileges of the society, except voting.

Sec. 4. Honorary members shall be elected as such by the Executive Committee, and shall be entitled to all the privileges of the Society, except voting.

* * * *

The "modus operandi" shall be:

1st. The widest possible circulation of literature tending to advance the work of the society.

2nd. Seeking to present the work of the society to all influential bodies, and all educational institutions.

3rd. Seeking to organize local clubs, especially at every county seat.

4th. To maintain a circulating library of such books, pamphlets, etc., as, in the opinion of the Executive Committee, best teach the objects of the society.

5th. The adoption of any plan or enterprise which is calculated to further the Society's aims and objects.

The headquarters of the International Ethical Educational Society are at 501 Yamhill street, Portland, Ogn.

Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.

Vol. 21, no. 12

DECEMBER 1907

The World's Advance-Thought AND THE Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

Entered at the Post Office at Portland, Ogn., as Second-Class matter

HEREIN IS PEACE AND SAFETY

SOUL-COMMUNION TIME TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through The World's Advance-Thought for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE OR CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities;

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Colo.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Iowa	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

THINK LOVE.

Alice Eskel.

YOUR thought is a house; it is an atmosphere
In which like spirits seek to live their lives.
Thought is a magnet that draws unto itself
Like elements, that give it strength and growth.
Think love and to thee flows Love's mighty power,
Angelic Wisdom from the hosts of Light.
Think not 'gainst Love if thou wouldst happy be,
For hate enslaves, while Love alone makes free.

ALL WHO DESIRE TO MAKE THE WORLD BETTER AND HAPPIER

Should Obtain

"THE HERALD OF THE GOLDEN AGE."

Edited by Sidney H. Beard. An illustrated quarterly. Price three pence. Published by

THE ORDER OF THE GOLDEN AGE,
Paignton, England.

Circulates in thirty-eight countries. Price 50 cents per annum (postpaid). Sample copies 10c.

Founded to proclaim a Message of Peace and Happiness, Health and Purity, Life and Power.

THE WORLD'S ADVANCE-THOUGHT FREE READING ROOM.

Our Free Reading Room, at 501 Yamhill street, is open to all, from 9 a. m. to 5 p. m. It contains most of the leading publications in the New Thought.

We extend a cordial invitation to both the citizens of Portland and strangers in the city to avail themselves of this opportunity to enlighten their minds in regard to the new reformatory movements of the day.

THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

December, 1907.

PORTLAND, OREGON.

Vol. XXI, No. 12—New Series.

THE WORLD'S ADVANCE-THOUGHT.

Individualize in Tune with the Infinite.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

TERMS OF SUBSCRIPTION:

Per year, to any part of the United States, one dollar;
" " " " British Empire, six shillings.
Remit to Lucy A. Mallory, 501 Yamhill St., Portland, Ore.

THERE IS ALWAYS A CHANCE.

They do me wrong who say I come no more,
When once I knock and fail to find you in;
For every day I stand outside your door
And bid you wake, and rise to fight and win.

Wail not for perished chances passed away,
Weep not for golden ages on the wane!
Each night I burn the records of the day—
At sunrise every soul is born again.

When down in mire, wring not your hands and weep,

I lend my arm to all who say "I can."
No shame-faced outcast ever sank so deep
But yet might rise and be again a man.

Art thou a mourner? Rise thee from thy spell.
Art thou a sinner? Sins may be forgiven.
Each morning gives thee wings to flee from Hell,
Each night a star to guide thy feet to Heaven.—Walter Malone.

You complain of the annoying conditions in this world of ours. Well, you will have them as long as they are necessary for your spiritual unfoldment. In vain will you seek to escape them. Death will not emancipate you from them. You may flee to the farthest star—yet will they be with you. You can only escape them as you transform them with the Divine Harmony of your own soul.

Out of chaos, out of darkness,
Out of elemental strife
Wove the Soul of all creation
All the harmonies of Life!

THOUGHT ENTITIES.

In the New York World of September 8, 1907, there is shown some of the photographs of violent thoughts and thoughts of prayer and healing, photographed by the French physician, Dr. Hippolyte Baraduc. The violent thoughts represent a veritable cyclone, while the thoughts of healing and prayer are like ascending and descending flakes of light.

Nothing has ever been photographed that is of more importance to the human race, for it positively proves the power of unspoken thoughts for good or ill, and that there are mental sunshine and tempests of our own creating.

Thoughts are spiritual entities of the invisible world and are as real on that plane of existence as are physical entities on this plane. Nothing is hidden that shall not be revealed.

So powerful become these thought entities (for they grow strong to the degree that we cultivate them) that unless we learn Self-Control they eventually own us, instead of our being their masters.

*

*

Nothing—physical, mental or spiritual—is ours until we make connection with it and assimilate it. The world may teem with nourishing food, and everything for the enjoyment of the mind, and satisfaction of the spirit, and yet one will starve physically if he does not partake of and assimilate the food, and he would not realize the mental and spiritual enjoyments unless he placed himself in a receptive attitude towards them.

*

* *

If three-fifths of the literature of the world were sunk in the bottom of the sea the world would be the better for it. Humanity is spiritually diseased because of being surfeited with mental rubbish. The insane, vicious and criminal actions of the race can be traced to the overloading of men's minds with corrupt thoughts through the medium of the printed page.

All articles not signed are by Lucy A. Mallory.

MANY IN ONE.

The whole question of kindness to animals is involved in the realization of one's spiritual consciousness, which is the realization of the Unity of All Life and its infinite variety of forms and expressions.

The "love of God" is the love of all that is comprised in Life—the uplifting of all its forms and expressions to the plane of Universal Harmony—Unconditioned Life.

Life is Many-in-One. Therefore no part of Life is any greater than another, for all the possibilities of the Whole are involved in each soul-atom.

God is Life, for Life is Spirit; and, as Spirit is individualizing in all forms of life, to "love God" is, therefore, to love every form of life. If you love a dog, a cat or a snake, you "love God." You cannot give life to a dog, neither can you take it away, and the living, organized form you call a "dog" is not destroyed by killing its physical body, for its life is God-manifest. If it were possible to annihilate even an atom of life, immortality could be destroyed.

ALL ADVANCE WITH MAN.

As man unfolds his spiritual consciousness and advances above the animal-human plane, the animals advance to the animal-human plane. This accounts for so many human and intelligent traits now being manifested by animals. The advancing man can truly say: If I lift myself up I will lift all below me up with me.

Never in the history of this planet have there been so many wonderful displays of human intelligence among domestic animals. The cat and bird acting as playmates, (reported in another column) is almost a veritable fulfillment of the prophecy that the lion shall lie down with the lamb. And horses that can spell, count, etc., are getting so numerous that it is hardly worth while to report their performances.

*

* *

Real Life is involved in the recognition of spirit. The first death is being dead (dormant) to one's own spirit; the second death, as a natural consequence, follows, and this is the death of the physical body, which dies for lack of recognition of the spirit, on which its life depends.

DOUBLY SIGNIFICANT

The preceding issue mention was made of the pregnant fact that a news dispatch from the National Capital, dated December the 27th—Whole-World Soul-Communion Day—announced that on that day "a peace wave swept over the State and Naval departments." But the public mind fell back again into a state of inharmony and belligerency over the Chilean imbroglio; the Government departments designated becoming more feverishly excited than at any previous time, until the next Whole-World Soul-Communion Day—January 27th—when a dispatch is sent forth from Washington thus worded:

"The trouble is over, so far as the likelihood of war is concerned, and the questions remaining to be settled can be adjusted peaceably and satisfactorily and without a bloody conflict."

We again repeat what we said at the institution of Whole-World Soul-Communion, that it involves and can at any needed moment evolve more power than all the armies and navies of the earth; and events demonstrating this will increase in number and significance with the advance of time. Soul-Communion will outlive every other human expression of the Divine Will; it is fundamental to the coming Science-Reeligion of Universal-Celestialism that will abide forever.—From Feb. No., 1892, The World's Advance-Thought.

*

* *

The fact that several thousand workmen in all parts of the world have set aside an hour in a day for the purpose of uniting in thought for a specific purpose, as was published in The Post last week, assuredly marks an epoch in the world's history.—Dr. McIvor Tyndall, in Denver Post.

[This is simply an extension among the masses of the Whole-World Soul-Communion idea—the power of higher spiritual light breaking through the dark materialism that has so long held men imprisoned in ignorance. Of course these workmen have not yet realized the full grandeur of the Whole-World Soul-Communion idea—of uniting their thoughts for the good of all the world. They are just uniting in thought for the good of their narrow union, but this is, like the infant, crawling before walking. It is already a great step in advance for the masses to begin to even acknowledge the power of thought.

KEY. THOUGHTS.

LUCY A. MALLORY.

He has attained who remains calm and self-poised under any and all circumstances.

The individual sees the good in all things, proportionately as he cultivates it in himself.

Peace is the apex of Truth. The more of Truth we live the nearer we realize perfect Peace.

Truth is heavy. There are but few willing to carry it to its goal; but the goal is the boundless riches of Immortality.

The creative energies of one's being if rightly and harmoniously used create the being's Heaven. Inharmoniously used they act as a consuming fire. Degradation comes from wrong generation.

All the spiritual teachers of the past—Jesus, Buddha, Zoroaster, etc.—stand ready to help you, provided you first help yourself. In this way "God helps those who help themselves."

The saloon could have been abolished long ago by letting in the light—take down all screens, high walls, curtains, etc., and open the whole interior of the saloon to the public gaze, and in three months the great majority of saloons will go out of business.

The Creative and Destructive Forces are all involved in humanity. The inner God and the inner Devil in man are the causes of the outer God and the outer Devil. Through the operation of speech and action they become externalized. In other words, man is both cause and effect, God and Devil, Heaven and Hell.

As long as one thinks more of his food, clothes, property, etc., than he does of his spiritual nature, he is an Atheist. "Knowing God" is knowing his Real Self—spirit and spiritual truth. God is Spirit and Truth. As long as men live the mere animal life of the senses, they antagonize the Kingdom of the Spirit and are "at enmity with God."

Recollect that there is a vast distinction between a ghost and a spirit. If your life is crude and discordant, no matter in what sphere of existence you may live, you are a ghost—still subject to disease, disaster and death. Only when you are full of Love and Wisdom are you a perfected spirit, free from all that is restricting and ghostly or ghastly.

Where Love (Heaven) is cultivated, Fear (Hell) ceases.

Death is uniformly the same; but Life is full of infinite variety and change.

Why is it that the man who condemns every thing is himself the most sensitive to the slightest adverse criticism?

You cannot help or hinder Life in the absolute, but you may help or hinder its expression through yourself.

The truth that sets you free is the realization of the consciousness of your spiritual nature—in which all truth is involved.

Everything has offspring—faith breeds faith; cheerfulness, cheerfulness; happiness, happiness, and so on. If one is happy or miserable enough, he can make a whole congregation happy or miserable.

Death is but the fertilizer of Life. It is neither the master of Life, nor its destroyer. It is such a small incident in Life that men stop only a moment to bury it in the corruption of the soil, where it belongs.

Let each clean up the dirt of his own mental household daily. If he will do this faithfully, he will have no time to interfere with his neighbor's business, and he will feel happier for attending strictly to his own affairs.

People do not realize their own spiritual natures and the spirit world for the same reason. The power, grandeur and magnificence of their own spiritual natures are there waiting to manifest through them, but for lack of receptivity and recognition their spirits starve in the midst of boundless spiritual riches.

We don't want to cultivate the acquaintance of criminals, but, ah, how many of us let come into our inmost intimacy those criminals of the mind and being—jealousy, hatred, cruelty, etc.; with whom if we associate, we close the door to the companionship of the aristocracy of Heaven—the angels of Peace and Harmony.

If the husband or wife has a murderous thought, it may lead to attracting to the woman (the receptive creative force) the soul of a wild beast, and it will be born into human form and act out the wild and cruel nature; if their thoughts are exalted and noble, the soul of an angel may be attracted to the wife and assume human form in matter, and so on.

CRITIQUE OF HUMAN NATURE AND RELIGION.

R. M. BRERETON.

The World's Almanack for 1907 shows that there are in the United States today the following religious Churches and Societies: Six sects of Adventists; thirteen of Baptists; three of River Brethren; four of Plymouth Brethren; eight of Catholics; six of Communists; four of Dunkards; two of Evangelican; four of Friends (Quakers); two of Jews; two of Latter-Day Saints (Mormons); five of General Bodies of Lutherans; eighteen of Independent Synods of Lutherans; twelve of Mennonites; seventeen of Methodists; twelve of Presbyterians; two of Protestant Episcopal; three of Reformed; two of United Brethren. Besides these plural forms of Churches there are the following single form of Churches and Societies: Congregationalists; the Disciples of Christ; the Friends of the Temple; The German Evangelican Synod; the Swedish Evangelican Mission Covenant; the German Evangelican Protestant; the Moravians; the Salvation Army; the Social Brethren; the Spiritualists; the Theosophical Society; the Unitarians; the Universalists; the Independent Congregations; the Christian Catholic (Dowie); the Church of God; the Church of the New Jerusalem; and, lastly, but not least in number of followers, Christian Science. Total 143.

From this multiform list of religious beliefs the United States exhibit the marvelous mediumistic and receptive sensitiveness of the human mind.

I, for one, think there is much wisdom and force in these words of Jesus—"Judge not and ye shall not be judged" (wrongly).

The individualism in human mentality is so strikingly observable both in physical and psychical variety of form that parents, educators, clergymen, physicians, surgeons, lawyers, jurymen, etc., in their present stage of limited knowledge of the structure and condition of the individual's brain and nervous system, and to what extent it (the brain) may, from time to time, be under the control of outside spiritual, material and other superior influence, cannot be too cautious in their diagnosis and judgment of the individual.

The peculiarities which arise from organic imperfections in the convolutionary structure of the brain can only be observed: the brain with its sensory nerves, which connect the

organs (eye, ear, tongue, etc.) with the sensory sites in the hemisphere of the brain in use, is out of sight. The ego or soul within may not be able to express or disclose its true self, owing to the faulty or unhealthy condition of the brain and of the nerve-system. The brain, the nerve-system and the organs are the instruments of the soul, and may be possessed and influenced by personalities possessing magnetic powers greater than the individual's soul. There may be hereditary, accidental, unhealthy and psychical weaknesses of the individual's brain and nervous system such as the most experienced alienist cannot fathom.

The more perfect realization and appreciation of the true Fatherhood of God and of the Brotherhood of Man in earth life seem to be the only corrective of these curious and multiform phases in the religious and ethical mentality of man in the flesh during the evolutionary periods of human existence on earth.

Christ's specific for physical infirmities, caused by mental impulses,—“if thy eye cause thee to offend, pluck it out, and cast it from thee; if thy right hand cause thee to offend, cut it off;” is not adapted to modern thoughts, although we employ surgical methods with our domestic animals. A State law for emasculation for violence to women and children would be a far better punishment than the inhuman custom of lynching and burning which brutalizes the Southern States.

GERMAN HUMANITARIAN LEAGUE.

A German Humanitarian League, along very progressive lines has been inaugurated in Berlin, Germany. The new society is entitled. “A Society to further the Protection of Animals and Kindred Movements.” The “Humanitarian” of London, says that the prospectus states that it will have for its aim to further all efforts for the protection of the defenseless and to combat the views and customs which hamper the development of mankind, the chief object, however, being to improve the attitude and behavior of men towards animals. It will seek to abolish sport, and forward Anti-Vivisection, Vegetarianism, the Protection of children, the Peace Movement, Temperance propaganda, etc.

The name and address of this most promising organization is *Gesellschaft zur Forderung des Tierschutzes und verwandter Bestrebungen*. Halensee bei Berlin, Kurfurstendamm 136; Germany, Europe.

UNIVERSAL PEACE.

SAMUEL BLODGETT.

To have universal and lasting peace there must be a fraternal feeling throughout the world. All the external quarrels proceed from within. We must learn to feel towards the people of other nations as we do towards our own. Feeling the same towards them we shall act the same.

Not wishing to be unjust or to take advantage we shall be willing to arbitrate any question that may arise. Patriotism will be broad like that of Thomas Paine when he said, "The world is my country." We may desire to be superior, if we can in an honest way; but we shall always be willing others should rise in the scale of being as high as they can, and we shall always be in sympathy with all honest effort. Being in this frame of mind our superiority can never take the aggressive form. Any difference between our own nation and others that we fail to agree upon we shall always be willing to arbitrate. We shall not say as we do now that there are matters that we will not arbitrate. As it is now we would not think of consenting to arbitrate a matter as to whether we should put the immigration laws on the same footing with the orientals as we do with the nations of Europe. Why? Because we are conscious we are doing wrong by them, and that the verdict would be, it is not right to discriminate on account of race or nationality. We cannot cultivate race or national prejudice with safety. The exclusion of oriental immigrants is not a questions of morality, unless they are too moral to suit our labor unions.

Saying we want peace is cheap; living for peace is another matter.

The great work for peacemakers is to educate people up to the peace standard. When a great majority throughout the world feels like being just and peaceable there can be no war; until they feel so we may look for national quarrels. It is said that the best way to have peace is to be prepared for war; we cannot be prepared for war without having a war occasionally, to keep in practice. This is well understood and acted upon. It is true that being craven does not tend to peace, but being just and fraternal does.

I prayed for deliverance, and to prove the efficacy of prayer, I became my own deliverer.—Muriel Strode.

PSYCHIC PHENOMENA.

Just what electricity is, and where it is stored in Nature's laboratory is still a mystery. However man does not refuse to benefit by its mysterious power. Likewise heat and cold, man has learned to avail himself of, although these indispensables of civilized life are invisible. Man cannot exist without the great atmosphere. He knows not what causes him to breathe it, but he does not refute the fact because it is enshrined in mystery. With all that the ages have taught man of his dependence upon the invisible, the marvelous, he has dared scornfully to repudiate so-called psychic phenomena because unfamiliar to him, and that he cannot apply his puny weights and measurements of their manifestations. Not one whit more marvelous are these psychic forces than the wind, the rain and the sunlight. They are produced by the same natural laws.

Man fears the invisible world but he breathes its atmosphere, he eats the products of its varied activities, he communicates with all nations and is carried far and near, here and there, by invisible powers; he walks, talks, loves and achieves through a mystic force called life. Let him pause and reflect that even his thought power is invisible, and reason will teach him to repudiate nothing in all the universe because the cause of its manifestation is beyond his comprehension.

Mature minds smile at a child's conception of the life it is entering upon. We are all babes but opening our minds to the possibilities of the future. Let us tread with reverence, not with scoffing incredulity, the aisles of Creation's sanctuary. Let us listen to harmonies more grand, breathing a life more beautiful than has entered the mind to conceive.—The Stellar Ray.

The temperance wave, now sweeping over the United States is not due to the political-theological-prohibitionists, but to the Awakening of the New Consciousness in humanity, which is manifesting in various ways among different nations. In China and Persia it is causing the demand for constitutional governments. In the United States it is awakening temperance in food and drink, the spirit of Justice, etc. The Old Consciousness is rapidly dying and has no power. It is the New that is manifesting this great moral force, generated by Whole-World Soul Communion, and is rapidly bringing the world into harmony.

MRS. RUTH B. RIDGES.

The New Thought meetings, so ably lead by Mrs. Ruth B. Ridges, which have done so much for the progressive advancement of the people of Minneapolis, Minn., have recently become a branch of the "Fellowship," that has headquarters at Los Angeles, Cal., and Mrs. Ridges' institution is now called the "Minneapolis Fellowship." It holds a regular meeting every Sunday, at 11 o'clock in the Minneapolis Music Hall, 42-44 S. 8th street. Other meetings are held during the week days at the headquarters of the Minneapolis Fellowship, rooms 3, 4 and 5 Kimball Bldg., 811-813 Nicollet Ave., where there is also a Free Reading Room. Mrs. Ridges and Catherine Guthrie are of the illuminated.

EVOLUTION OF THE SOUL.

Neither cats nor dogs can find food for themselves in cities with their building-covered areas and their paved streets; nor can they find "some hole to crawl into" round amongst those gate-barred enclosures and those forbidding buildings of brick and stone. Moreover long years of domestication have impaired their ability and even their inclination to provide for themselves. It is, therefore, incumbent on us who, as humans, have been instrumental in causing them to be thus dependent, to see that some provision is made for them.

The interests of needy children will not be affected because provision of some kind is made for dumb animals; nor, should nothing be done for the animals, would those interests be enhanced.

We have been told that if we would civilize a man we must begin with his grandfather. In the matter of providing for needy children let us begin even further back. Let us start with the animals, which are to become the human beings, even the little children of the future. How many thousands of Earth's followers of the Higher Thought (said to number three millions) already know this fact? Mrs. Huntington Smith and her helpers, and all who are laboring in behalf of the dumb animals the world over, little dream the service which, in so doing, they are rendering to humanity as well.

Care for the little children, by all means; but provide also for the needs of the animals. Give to the dumb creatures a home; satisfy their wants; relieve their sufferings; shield

them from cruelty. Care for them now while they yet are animals, that, the time having come, they may not pass into the human with their higher instincts dwarfed and their lower keenly active,—that they may not come forth upon the plane of the human, abnormal beings, hungry—insatiably so—and cunning, crafty, thieving and vengeful.—Our Fourfooted Friends.

There is less distinction between the animal and the lowest human being, than there is between the infant and the intelligent man. Who would ever imagine, if he had never seen a man, that a baby could become one? The human being is involved in the animal, just as the man is involved in the infant.

"DO YOUR WORST."

There is a certain bitter and sustaining tonic in turning on that old jade Miss Fortune and saying to her. "Do your worst. If I can't be happy I'll be brave, and you can't scare me out of this world until I get my regular passports. If you're inclined to play football with me here, I'm by no means sure you won't do the same thing with me in the Unknown Country next to this. No, my lady; do your worst. I'm here, and here I'll stick till I get the genuine call to move on."

We are very foolish to judge of what comes next by looking at the inert, lifeless body that once held a man. There's no warrant that the thinking part of what once animated that discarded body is not more alive than it ever was before; and if he discarded it to escape some unpleasant lessons, he was just as certainly disappointed as possible; for we never cheat Nature and Nature's jurisdiction doesn't stop with our breath—not by any means. We're either enjoying the reward of obedience to her law or we are suffering for our disobedience in one place just the same as in another, and we will have to go over and over any lesson she has assigned us until it is learned to the last one millionth of a syllable. No turning on the gas or dosing with strychnine will do more than put off the recitation. This is quite independent of your belief about heaven or hell. No man can be sent to hell, not even by God himself; but he can carry with him a well-equipped and actively working perdition plant that nobody can rid him of but himself, either here or elsewhere.—Eleanor F. Baldwin "Woman's Viewpoint Editor" in Evening Telegram, Portland, Ore.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

THE WAY.

Mrs. M. A. Congdon.

Lifting the harmonious divine still higher;
Taking from life's altar newly burning fire;
Catching the inspiration of a holier calm;
Spreading out farther still love's aromatic
balm.

Stilling the storm on self's wild Galilee;
Training the untaught impulse how to do and
be;

Fuller expression of the holiest within;
Eliminating ignorance, man's direst sin.

Standing on Alpine heights, more steep to
climb
Than those of earth, these victories of Time
Call back to those on lower levels found,
Bidding to effort for a strong and swifter
bound.

Upward and on our watchword, faith in good—
These are Religion's springs, when rightly
understood.

This is Life's Way, the path of everlasting
peace—

The way God works in all with never a sur-
cease.

ONE, ALL-EMBRACING POWER.

We have all sorts of teachings, commen-
cing with orthodoxy, with its hell of burning
brimstone, up to the Bhagavad Gita and Spir-
itualism, but nothing satisfies until we can re-
ceive the spiritual truths given to us from the
most advanced Teachers we can come in rap-
port with.

These Teachers have demonstrated to us
that there are not two "Gods,"—one good and
one evil,—but that it is all the One Source or
Cause—it all belongs to the One Body. As
an illustration: the hands, eyes, mouth, etc.,

all belong to our body and all are governed
by the one mind, and all these members are
good and useful, but if we should hold our
hands over our eyes so that we could not use
the eyes, the hands would appear to be evil,
but they are very good only they are not used
in the proper place.

Before we can find a satisfactory meaning
to life, we must see all things as good.

That which we call God must be manifest-
ing in the thief and the murderer as truly as
it is in the most harmonious being, but to be
happy we must learn to use our faculties har-
moniously. Even the misuse of things could
not be if "God" had not made it possible.

*
* *

In reply to a circular letter, sent out by the
New York Herald to the principals of the
public schools of New York City, enquiring as
to their views on corporal punishment for chil-
dren, forty-nine out of eighty-four voted in
favor of returning to the birch rod, for they
say, "sparing the rod has spoiled the child."

It is safe to say that those principals who
are in favor of restoring the rod, have yet
to learn Self-Control, for if they had Self-
Control they would not need a rod with which
to control the pupils.

Beating children into submission belongs
to the old age which is now passing away.
We are coming to know that through love
only can children be governed in the right
way.

*
* *

Life is an endless journey. Some admire
all along the way the good and the beautiful
in their fellow men, animals and nature, and
make the journey a delight; others bewail and
pick out the ugly traits in these and make it
a burden and a misery.

*
* *

Do unto me and to others what I want you
to do, but don't do to me what I do to you,
is the way men interpret the Golden Rule—
according to their actions.

TRANSFORM IT TO HARMONY

Hell is a place where all are dishonored and disgraced, a world of vile companionship, endless, absolutely without hope.—Evangelist Torrey.

If there is a devil presiding over the hell that he describes (and Torrey no doubt believes there is), he would describe it just as Torrey does, for only an everlasting devil, presiding over an endless hell, that is "absolutely without hope" for its tortured inhabitants, could so picture it.

This hell that Torrey describes, owes its existence to those who believe in it, and who have grown it by the perversion of their minds.

All things must first be conceived in the mental-spiritual sphere of man's mind before they can be materialized. In the past, ignorant, revengful men created within their minds an endless hell of torment for their enemies, and they keep it in existence by their recognition of it. But those who sustain it, unfortunately for themselves, do not perceive that a man inhabits whatever spiritual element he generates or creates in his being. If he manifests love, he inhabits that heavenly principle, or "mansion," and partakes of its joy; if he cultivates in his being those undeveloped thoughts that build up a conception of a terrible hell, he has built up within himself a spiritual state that will sooner or later blossom into realization for **himself**, for "as a man thinketh in his heart so is he," or, in other words, whatever he realizes he spiritually becomes.

Every man who cultivates a loving disposition is helping to put out of existence this hell and devil. The very institutions that Christians have established to uplift the "dishonored and disgraced" in "a world of vile companionship" is helping to abolish the hell, "absolutely without hope," in this physical world.

Hope is Love's twin, and where Love is, Hope revives in the despairing human breast. This was proven hundreds of times by Elizabeth Fry, who was the first great prison Reformer to bring order and harmony out of the chaotic hell of the British prisons. If there ever was "a world of vile companionship, absolutely without hope," it was the British prison house before the advent of this noble woman. Men, women and children (some of them infants in arms) were huddled together

like so many wild beasts, without proper clothing and food, except what they could beg through the bars from passers by, and they had only the bare boards to sleep on, and it was even unsafe for the wardens to enter these Bedlams; yet, in a very short period of time Elizabeth Fry, with her whole-souled love, established, practically alone, order and progress out of this inharmonious state, thus proving that beyond doubt the worst hell is but a state of being engendered by men's neglect and lack of love, and that hell is transformed where the Deific principle is brought into action, as surely as the darkness of night vanishes before the rising sun.

SPIRITUAL LAWS.

The solidarity of the race is based upon spiritual laws. The prosperity of the "practical" affairs of life depends upon the Confidence and Faith (spiritual principles) that men have in each other.

This has been tritely proven during the financial disturbance we have been passing through. This country is just as wealthy as it was before the flurry, but just as soon as that subtle spiritual element, Faith, was destroyed, and men began to look with suspicion upon each other, the wheels of commerce were impeded.

The Faith Basis is of importance to the prosperity of this country. It is when Faith circulates unimpeded among men that all goes well. Commercial paper is but the externalization of the Faith that business men have in each other. Plentiful as gold now is in the United States, compel all exchanges to be made in actual gold coin and but few industries could be maintained.

What the people of these United States, therefore, need most of all is an increasingly awakened spiritual consciousness, and out of this will come the systems that will make it possible for all men to enjoy permanent Peace, Happiness and Prosperity, and make of this world, here and now, a blissful Eden, in which all will compete to promote the best in Life.

*

—

Inspiration is attracted to the one with a clean heart, mind and body, and only stays but a moment to deliver its loving message and then flies away.

MALIFICA.

WALLACE YATES.

The bursting of the bubbles, the tragedy of collapse that accompanies every "panic" makes us wonder whether mankind will ever learn by experience the futility of expecting something for nothing! For this expectation is really the cause of that peculiar state of the American mind that launches a whole nation into the mania for "getting-rich-quick" which is embraced in the term speculation.

The legacy which Rome has left us of private property in land, and which has supplanted the Anglo-Saxon communal method, is the fruitful cause of this speculative mania. For in a new country like this, population, industry and invention cause a rapid rise in land values; and the private holders of lands, lots, mines and other natural opportunities pocket this increased value which has been created not by themselves but by the whole people. The rush to get possession of these opportunities and a share in this "unearned increment," forces up the price of lands, lots, etc., far above what they are actually worth for purposes of use, and when they can be forced no higher and no more sales can be made, a reaction is sure to come. For enough of the latest holders will be in debt for part of the purchase price, and unable to make good, to throw a large percentage of these properties on the market,—a "slump" and a general smash follows. Thus we can trace to the scramble to monopolize natural opportunities all the evils of those collapses that result in general panic.

The author of "The Mystic Test Book" describes the Earth thus: "Planet of selfishness. Grasping, greed, acquisitiveness, tyranny, love of money and power; effect constant upon the inhabitants thereof, but changed according to polarity of earth in the various houses." This is enough to account for what we see constantly exemplified in the "business world," but at present the evil effects are much enhanced by the position of Saturn, the planet, of inharmony, "poverty, disgrace, ill luck and hardship." In his course through the sun's zodiac, Saturn has arrived at his culminating force in the sign Virgo, a strong "business" sign and that which in the human body governs the solar plexus. This position will last to somewhat about March 20 next. It accounts for so many diseases of the digestive organs among those who have Virgo bodies, or are

strongly marked with that sign. But I have observed among those of my acquaintance born in Virgo, quite a tendency to disaster in their affairs of late, as though "luck" was against them. One is reminded of Shakespeare's arraignment of the earth man:

"thou art not certain;
For thy complexion shifts to strange effects.
After the moon."

In the precession of the equinoxes the sun is now in the popular sign Aquarius, and this Virgo-Aquarius combination under the influence of Saturn and Earth could scarcely be favorable for the people at large. It is only the Soul-man, freed from the trammels of selfishness, and rising to the plane of the Universal who stands unharmed by the partizan effects of malefic planets!

CRUELTY BEGETS DISEASE.

What would you think of an individual who fed his very worst enemy a concoction of plaster of paris and flour to turn his in'ards to stone, in order to get rid of him? Wouldn't you think it cruel and inhuman?

That is what City Health Officer Pohl is recommending for destroying rats in this city, in her crusade against the pests. Rats like flour, and if it is mixed with a like quantity of plaster of paris, they still do not object to it. After eating the mixture, they invariably seek a drink of water, and this causes the gypsum and flour to harden to stone in the stomach and the animal soon dies in great agony. This is looked upon as one of the most simple and least harmful remedies to get rid of rats suggested.

Another dreadful remedy to rid the city of the rats is also proposed by Dr. Pohl. The formula is to mix about equal quantities of cheese, flour and lard and add to this about 10 per cent phosphorus. The rats eat the mixture greedily, but as soon as it reaches the warm stomach, the phosphorus begins to work, and it quickly brings death to the rodent.—The Evening Telegram, Portland, Ore.

If the people would cleanse themselves from the horrible cruelty that incites them to torture the defenseless, plagues and other calamities would not be. The plague could not come into an atmosphere void of physical or mental filth and that was full of love and sympathy.

Mental filth (cruelty) and physical filth are of themselves diseased conditions and beget disorders of all kinds.—Editor W. A. T.]

INTERNATIONAL ETHICAL EDUCATIONAL SOCIETY.

A NOTED HUMANITARIAN.

In "Famous Actor-Families in America," by Montrose F. Moses, Mr. Moses speaking of a letter written home by the elder Booth, father of Edwin Booth, says: "A passage most quoted is also one most characteristic, revealing the spirit that prompted him to become a Vegetarian: 'Tell Junius [his eldest son] not to go opossum hunting or setting rabbit traps, but let the poor devils live. Cruelty is the offspring of idleness of mind and beastly ignorance, and, in children, should be repressed and not encouraged as is too often the case by unthinking beings around them. The ideas of Pythagoras I have adopted; and as respects our accountability to animals hereafter, nothing that man can preach can make me believe to the contrary. Every death its own avenger breeds.'"

STRANGE PLAYMATES.

Miss R. Darling sends the following account:

"A friend living in this neighborhood has a sweet little Persian kitten who, when it was about four weeks old, climbed a tree, and not being able to get down again, mewed piteously. Its mistress, hearing it, went to its assistance, but, noticing that meantime a large thrush had come to comfort it, she stood still and watched. The bird trilled softly, and pussie began to play hide and seek with him on the tree. Presently, tiring of the game, she managed to scramble down, and made her way into the dining room through a low French window opening to the garden. The bird followed and sat on the step singing to its playmate, who, being sleepy, took no further notice of him. Next morning he appeared again and made a peculiar clucking noise, evidently inviting his little companion to come out and play again, and this he kept up almost every day for two or three weeks. Then he disappeared, and fears were entertained that the mother cat had got hold of him. However, he came back again about a week ago, making the same call. The kitten was allowed to go out to him, and they had a game together on the lawn.—The Animals' Friend.

Life outweighs all things if Love is in it.

SELFISHNESS, VANITY—CRUELTY.

It is not often we refer, in this magazine, to the giving up of outward things, because the mere giving up of those things cannot, of itself, constitute virtue. Virtue consists, not in avoiding certain kinds of food or clothing, but in performing, in this particular, acts of sacrifice for the good of the world; and this truth may be brought nearer to us by reference to the following cutting from the "Daily Express" of the 24th September:

"Real butterflies, preserved by a special method to retain their coloring, will be the smartest trimming for winter millinery.

"This original fashion will be welcomed by all women, since it will suit alike the modest or the extravagant dress allowance. A flight of red admirals, poised on a toque of lavender tulle, will only cost their wearer one shilling. On the other hand, a floral hat of bronze pansies will be increased in price by five pounds if four of the gorgeous gold Croesus butterflies, from the Little Molucca Islands, hover among the velvet blossoms.

"The woman who can afford to pay any price for originality may choose the fragile bronze and cream cethosia leschenaulti, one of the rarest butterflies, or may order some exquisite foreign specimens priced at £10 apiece."

Where thoughtlessness and vanity are, there cruelty will always be found. The world groans in anguish in order that vanity may be gratified, and to-day and every day, myriads of creatures are being subjected to extreme torture for no other purpose than the gratification of the empty whim of vanity. Yet the suffering is two-fold (and herein lies the need of abounding compassion), for not only do the creatures groan in suffering, the human beings who are the cause of their pain, themselves live lives of suffering and sorrow, for, in the law of things, it is not possible for one to visit suffering upon other creatures, and to escape suffering himself. To sow pain is to reap it, and thoughtlessness and vanity involve the whole world in ceaseless sorrow.—Light of Reason.

I know of no more encouraging fact than the unquestionable ability of a man to elevate his life by conscious endeavor. It is something to be able to paint a particular picture, or to carve a statue, and so make a few objects beautiful; but it is far more glorious to carve and paint the very atmosphere and medium through which we look.—Thoreau.

A MEDICAL MANIFESTO FOR VEGETARIANISM.

Through the efforts of Mr. C. P. Newcombe, of Torquay, England, the following manifesto has been widely published in the newspapers: "We, the undersigned medical men, having carefully considered the subject of vegetarianism in its scientific aspects, and having put its principles to the practical test of experience, hereby record our emphatic opinion that not only is the practice based upon a truly scientific formation, but that it is conducive to the best physical conditions of life. Vegetarianism provides all the constituents necessary to the building up of the human body, and those constituents as proved not by the misleading tests of the chemical and physical laboratory, but the experience of numerous persons living under normal conditions, are at least as digestible and as assimilable as the corresponding substances obtained from flesh. We therefore claim vegetarianism to be scientifically a sound and satisfactory system of dietetics. Moreover, considering the liability of cattle and other animals to ailments and diseases of various kinds, and the pure character of food obtained from vegetarian sources, we are convinced that abstinence from flesh food is not only more conducive to health, but from an aesthetic point of view, is incomparably superior."

Robert Bell, M. D.; George Black, M. B., Edin.; A. J. H. Crespi, M. R. C. P., M. R. C. S.; Albert Cresswell, M. A., M. D.; Walter R. Hadwen, M. D., L. R. C. P., M. R. C. S., L. S. A.; J. Stenson Hooker, M. D.; Augustus Johnson, M. B., M. R. C. S.; H. Valentine Knaggs, M. R. C. S., L. R. C. P.; A. B. Olsen, M. Sc., M. D.; Robert H. Perks, M. D., F. R. C. S.; John Reid, M. D., C. M.; George B. Watters, M. D.; H. H. S. Worman, M. D.—The Vegetarian Messenger, Manchester, England.

Benjamin Fay Mills gave a three-weeks' course of lectures and lessons in this city during November, which were very successful and created widespread interest. Women of Woodcraft Hall, which has a seating capacity for an audience of seven hundred and fifty, was often crowded to the doors.

Love is the emblem of eternity; it confounds all notions of time; effaces all memory of a beginning, all fear of an end.—Madame de Stael.

DISGRACEFUL TO MANHOOD.

There's only one excuse that a civilized man can possibly give for killing deer in the year of our Lord 1907, and that is that he is hungry and can get nothing else to eat. A man who goes hunting with anything more dangerous than a camera is either stupid or cruel and lacking in refinement and sensibility. But when he desires to embalm his cruelty and his stupidity by getting himself photographed with the the corpse of his victim he caps the climax of vanity.

If it's nice to go out shooting wild things as the cave man had to, to keep himself alive, why not take off those becoming hunting togs and wear wolf-skins and follow out the savage role completely? For a human being who eats every day more than is good for him to go out killing things as beautiful and as scarce as deer marks him for a barbarian or an imitative, unoriginal creature who can only follow the beaten track of others in his amusements. With all the good that President Roosevelt has done nobody who longs for the day when needless killing shall cease can help regret that he takes his pleasure in destroying life among the harmless creatures of the forest.

There are so many splendid sports for men, why should they feel it necessary to revert to the habits of their prehistoric ancestors and kill, for no reason at all except that the old instinct of slaughter is not yet dead within them?

There's still another side to the question of killing game. A man who is in the habit of shooting creatures below himself in the scale of evolution will find it not so very difficult when his blood is up to kill his own kind, and you may find here the requisite preparation for the "gun play" that so often ends in the taking of human life. It is time we learned that true bravery is quite another thing from brutality and that gentleness and consideration for the lower creatures who, like us, breathe the breath of life, is not inconsistent with the best ideal of manliness, but instead is a part of it.

"The bravest are the tenderest,
The loving are the daring."

—Eleanor F. Baldwin, Editor "Woman's Viewpoint," Eve. Telegram, Portland, Ore.

The strongest, love will instantly make weak;
Strike the wise dumb; and teach the fool to speak.—Shakespeare.

WILL HONOR HORSE.

Mrs. E. T. Stimson will give a reception at the Woman's Club House Wednesday evening to the Mayor and Council, the members of the Board of Education, the clergy and press of this city in honor of King Pharaoh. King Pharaoh is not a mummy, but a very lively young horse, said to possess more intelligence than some human beings.

The entire entertainment will be furnished by the guests of honor himself, who will give some exhibitions of lightning calculation, spelling and other feats of learning. It is claimed that King Pharaoh will spell any short word, the spelling of which is phonetic, without prompting on the part of his owner or any one.

The horse was brought here by the Society for the Prevention of Cruelty to Animals, and will be exhibited at the Woman's Club House during the first week in December. The proceeds from the sale of tickets to the exhibition will be devoted toward defraying the expenses of the society.

Mrs. Stimson will tender the reception to give the invited guests an opportunity to see what can be accomplished with a horse when proper methods are used. King Pharaoh has never felt the sting of lash or spur, and apparently takes to schooling far more readily than the average young boy of his age.

Gerald Massey, one of the poet-kings of the world, has passed the dividing line between spirit and matter. Gerald Massey was a great inspirational poet because he was spiritually conscious. The inspiring, golden beams of the Soul-Sun shone into his soul and made him a true singer of the Spiritual Realities.

Associated press despatch: With Mrs. Mary Baker G. Eddy as its American founder, and Andrew Carnegie, Seth Low, Nicholas Murray Butler and other American publicists identified with the movement, the American branch of the Association for International Conciliation was organized today. Offices for the American department of the association have been opened at 542 Fifth avenue, and from there a Pan-American peace propaganda will be circulated. With international peace as its object, the association aims to secure workers in every national hall of legislation in the cause of peace.

Soar not too high to fall, but stoop to rise.
—Massinger.

The proprietors of the "Delineator," the well known fashion magazine, are doing a noble work in the movement they have started to find homes for homeless children. That there is great need for such a movement is evident, for in New York City alone there are twenty-five thousand children who know not what home means. If every prosperous business house in this country would do as much in other directions to eliminate wrongs, as the "Delineator" is doing for homeless children, what an uplift it would be for all the United States. There would soon be no more slums, crime would cease, and we would be far on the road to the realization of the Brotherhood of Man.

In his lecture in this city, Professor Hyslop said very pertinently: "It is not now considered respectable to believe in spirits. When it is respectable to believe in them, the public will believe in them without evidence."

No one sees the wallet on his own back, though every one carries two packs, one before, stuffed with the faults of his neighbors; the other behind, filled with his own.—Old Proverb.

We acknowledge receipt of the annual (1906) report of the Lady Margaret Hospital, Bromley, Kent, England. This hospital was founded in 1903 for the purpose of demonstrating the value of fresh air and sunlight and pure and natural food. It is run on "fruitarian" (vegetarian) lines, and no vivisection is permitted within its doors. It treats patients from the very poorest part of London. It educates them in true hygiene, as well as heals their diseases. It has had wonderful success. Only two deaths occurred within its walls during 1906. And the patients prefer to pay its small charges rather than go to the free hospitals.

"The Wonderful Wishes of Wishing Well," by Annie Rix Miltz. Price 15 cents. Address the Absolute Press, P. O. Box 155, Brooklyn, N. Y. A fairy tale that teaches a wonderful truth that both old and young need to learn. This is one of Mrs. Miltz's best efforts.

"The Optimist," monthly. No price given. Published by the Metaphysical School of Healing, Huntington Chambers, Boston, Mass. A magazine devoted to the Omnipresent Good.

THE UNIVERSAL REPUBLIC

The "Planetary Daily Guide For All—Better than Magic" is now out for 1908. Price, 50 cents. It is issued annually by the Portland School of Astrology. I. Hulery Fletcher, manager, Lewellyn George, Astrologian, 608 Fourth street, Portland, Ore. This 1908 "Guide" is better than ever. No symbols to learn. All the favorable and unfavorable dates throughout the year are carefully and completely calculated according to the science of Astrology, with directions, ready for the immediate use of busy people as a help towards success in business, social and personal affairs. And the "New Improved Perpetual Planetary Hour Book," at 50 cents, can be had of the same parties.

"An Average American," by E. L. Dohoney, Paris, Texas. Price 50 cents. Contains 312 pages. This work is mainly devoted to a biographical sketch of Lafayette, born on Oct. 13th, 1832, in Adair county, Kentucky. It is a very interesting biography, as it sets forth the life of an unselfish Reformer, who stood up for principle, first, last and all the time. In 1893 Lafayette published the greatest work of his life: "The Constitution of Man in the Physical, Psychic and Spiritual Worlds." Mr. Dohoney is himself an able Reformer and in several chapters at the end of the book gives many advanced ideas that progressive students of the New, the True and the Good will be delighted to read.

"Meat Substitutes," by Isabel Goodhue. Price \$1.00. Address: The New York Magazine of Mysteries, 649 West Forty-third street, New York City. This is one of the most artistic of the Vegetarian cook books that has come to our table. For each page of recipes there is a blank page for "memorandum." The recipes are simple and, for the most part, inexpensive. The company that publishes the Magazine of Mysteries has several hundred thousand subscribers to it and other publications that issue from its press, so thousands will be made Vegetarians by this dainty cook book.

"The Light of Truth or Siddhanti Deepika. The only high class magazine devoted to the study of Saiva Siddhanta Philosophy, Religion, Literature, Science, etc. Highly appreciated by eminent scholars, both Eastern and Western. Annual subscription, including postage, 7 shilling or \$2. Half rates to students. Sample copies, etc., sent free on receipt of a stamp to cover postage. Foreign stamps accepted. Best advertising medium. Has a large circulation. Apply for advertisement rates, etc., to The Managing Editor and Publisher "The Siddhanta Deepika," Madras, South India.—Advt.

Prof. L. H. Weston has sent us the first number of a series of twelve articles devoted to practical Astrology, to be published during the coming year under the general title of the "Astrolite." This first number contains the article, "The Fixed Stars in Astrology,"

and No. 2, which is to be out in February, will contain "The Anamoder of the Tetrablos." No. 2 also contains the Trutine of Hermes, and it gives the best method now known for finding the hour of birth when nothing but the date is given. These two numbers \$1, or 50 cents each.—Address: Prof. L. H. Weston, Box 201, Portland, Ore.

"Power," a monthly magazine, published at the Colorado College of Divine Science, 730 Seventeenth avenue, Denver, Colo. Charles Edgar Prather, Ph. D., editor. Price \$1.00 a year. 10 cents a copy. A magazine of "advanced spiritual thought of revealed Truth." It is certainly rightly named, as a strong, clean psychic influence pervades its pages that should make it a welcome guest to all lovers of Truth.

"Experiences and Mistakes" and "Affirmations and Denials," two booklets by Eugene Del Mar. Price 25 cents. "Motherhood" and "Jesus of Nazareth as a Type," two booklets by Margaretta Bothwell. Price 25 cents each. Published by the Progressive Literature Co., P. O. Box 228, Madison Square, New York City.

"Sprigs of Poetry," by Norris C. Sprigg. Price, leatherette, 50 cents; cloth \$1.00. Published by the Balance Pub. Co., Denver, Colo. Mr. Sprigg is a Colorado poet and displays much versatility in his poems. The book is handsomely illustrated and would make an appropriate Christmas or birthday gift.

"Stepping Stones to Heaven"—three lectures by C. L. Brewer; and "The Elder Brother"—a Dawn Thought Sketch, by the same author. The price of either of these books is 50 cents (cloth) and 25 cents (paper). Address: The To-Morrow Publishing Co., 139-141 East Fifty-sixth street, Chicago, Ill.

"Prosperity through Thought Force," by Bruce MacLelland. Published by Elizabeth Towne, Holyoke, Mass. This book takes first rank in New-Thought literature. It is an inspiration to read it. And if its clear and concise advice is followed, it will make the individual prosperous, healthy and happy.

"The Span of Life," monthly. Price \$1.00 a year; 10 cents a copy. M. F. Clark, editor and publisher, 4202 Crawford Place, Seattle, Wash. Another new blossom of the New Dispensation has unfolded. We wish the "Span of Life" success. It is full of suggestive and uplifting ideas.

"The Educational Gazette," a monthly journal of "advanced thought and method." Price \$1.00 a year; 15 cents a copy. Address the Educational Gazette Publishing Co., 431 The Bastable, Syracuse, N. Y.

"The Law of Financial Success," by Edward E. Beals. Price 10 cents. The Fiduciary Press, 949 Tacoma Bldg., Chicago, Ill.

BE OPEN TO CONVICTION.



A PROPHECY.

And he who will not form a link
Of new conditions soon to be,
Ere long must stand aghast to see,
Old systems toppling down the brink

They cannot and they shall not last,
The broader impulse of the day
Will gain and grow and sweep away
The rank injustice of the past.
—Ella Wheeler Wilcox.

THE WORLD'S ADVANCE THOUGHT MEETINGS.

The following meetings for soul culture and spiritual unfoldment are held regularly every week in the parlors of The World's Advance Thought, 501 Yamhill street, Portland, Ore.

A subject or question is discussed every Monday evening at 8 P. M.

On Tuesday and Friday afternoons, at 2:30 P. M., the members of the audience sit in the Silence and afterwards relate their experiences.

The Vegetarian Society meets in our parlors on the first Wednesday in each month, at 8 P. M.; and the International Ethical Education Society meets on the third Wednesday of each month at 8 P. M.

All the above meetings have done and will continue to do a work whose scope for the individual and collective uplift cannot be measured, and it will eventually blossom into a New Awakening for the race at large.

All are welcome to attend these meetings.

This is the teaching of exalted discarnate spirit teachers: "You cannot enter the 'silence' to ask for material things or cater to physical wants and necessities. Entering the 'Silence' is spiritual unfoldment." "Seek ye first the kingdom of God and his righteousness and all things shall be added."

THE INTERNATIONAL ETHICAL EDUCATION SOCIETY.

ARTICLE I—NAME.

The society shall be called the International Ethical Education Society.

Section 1. The object of this association is to teach the sacredness of all life; the true relation of the human to the animal life; and the full import of the command, "Thou shalt not kill."

To promote the study of the laws of ethics, and their application to character building.

To inculcate in humanity a love for Truth, Justice and that beautiful generosity that makes the strong supporters, instead of oppressors, of the weak.

To—by individual thought, word and deed—strive to promote Universal Harmony, and to hasten the coming of that glad day "when there shall be no more hurting and destroying in all the earth, for the world shall be filled with the knowledge of Universal Law."

ARTICLE II—MEMBERSHIP.

Section 1. The membership shall consist of Active, Associate and Honorary members.

Sec. 2. Application for active membership must be submitted to and accepted by the Executive Committee before being enrolled as such.

Sec. 3. Any person interested in the work of the society may become an associate member by the payment of the annual dues (one dollar) when they shall receive, post paid, the official organ, The World's Advance-Thought, and shall be entitled to all the privileges of the society, except voting.

Sec. 4. Honorary members shall be elected as such by the Executive Committee, and shall be entitled to all the privileges of the Society, except voting.

* * * * *

The "modus operandi" shall be:

1st. The widest possible circulation of literature tending to advance the work of the society.

2nd. Seeking to present the work of the society to all influential bodies, and all educational institutions.

3rd. Seeking to organize local clubs, especially at every county seat.

4th. To maintain a circulating library of such books, pamphlets, etc., as, in the opinion of the Executive Committee, best teach the objects of the society.

5th. The adoption of any plan or enterprise which is calculated to further the Society's aims and objects.

The headquarters of the International Ethical Educational Society are at 501 Yamhill street, Portland, Ogn.

Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.